

# Central-Blatt and Social Justice

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## the Religious-Political Struggles in Switzerland During the Nineteenth Century

### I.

Catholic Switzerland is commonly believed to have enjoyed tranquility from Napoleonic times down to the unfortunate "Sonderbund"—or Septemate League—wars, and thereafter, to the beginning of the Kulturkampf in the seventies of the last century. That was not, however, the case. Violent struggles affecting religion raged from 1830

1848, followed by yet more turbulent storms between the latter year and 1870. It is true, not the entire country, not all of its many cantons were effected at one and the same time; in the 30's Grisons, in the 40's Aargau, then the Cantons Lucerne and Freiburg, and in the 60's especially the Canton

Gall were the scene of such struggles. Thus things went on until in the 80's when the great Catholic leaders, Python, Decurtins, Feigenwinter, Beck, Bishops Egger and Schmid von Grueneck rose, and the Social Question claimed the foreground of discussions.

We shall center our attention particularly upon events transpiring in the Cantons Grisons and Gall, both bordering on Austria, and the sequestration of the monasteries in the Aargau. Grisons witnessed, at the beginning of the 30's, an embittered struggle concerning the schools. It is to be observed that two Liberal Catholics, imbued with Josephinism, the de Latours, led the opposition. The Catholic portion of the National Council, designated as *Corpus Catholicum* ("Catholic Body"), in session of December 21, 1830, announced their intention to found a Cantonal school, independent

of St. Lucy Seminary in Coire, which should not, Catholic educational institutions had been till then, be under the jurisdiction of the Bishop, but subject to the *Corpus Catholicum*, the lay politicians. This group, wholly under the influence of Liberal Caspar de Latour, foresaw that the church and the clergy would never consent to their proposal, and decided to settle the school problem independently of the curia and the Seminary, to continue the appropriations to the ecclesiastical Seminary till then allowed, and to retain the 3,000 ilders, customarily granted to poor students of theology. This was the first hostile act against their Bishop.

Count Buol Schauenstein, the last to bear officially the title Prince Bishop, after the old principality Coire, was a great knightly Bishop, whom

narrow, nationally minded men at the worst could charge with entertaining strong Austrian sympathies, and with spending perhaps more time in the neighboring Tyrol than in Coire. But he was the owner of several castles and extensive lands in the Tyrol. In the interests of peace Bishop Buol acceded to the wishes of the *Corpus Catholicum*, on condition that he retain supervision over the institution, not only in religious matters—which had been conceded to him—but also in respect to morals. He defended the St. Lucy Seminary, which had till then satisfied all demands and at which, in addition to religious and moral training, all branches taught elsewhere had been taught. A subsequent referendum, conducted by the C. C. among the Catholic parishes of Grisons, resulted in 21 votes for and 7 against the new institution, while the balance refrained from voting. Fetz, the priest-historian of Grisons, who has written a highly interesting work on the Reformation in that canton, rightly declares the 21 Catholic parishes had been misled by de Latour. As a matter of fact, the two Latours had, in the referendum, spread a number of falsehoods concerning the religious high school; alleging it had trained students one-sidedly for the priesthood, but had been of no practical value for civic life—as if competent statesmen, at least the equals of the de Latours, had not come forth from that school and labored for the country, long before these adherents of Josephinism were born! De Latour strove for complete separation of instruction from religion and morality, and it was this principle, opposed by the Church, which was to produce separation between Church and school shortly after, and worse things somewhat later.

Prince Bishop Buol and his successor, Bishop Bossi, both of whom manfully defended the St. Lucy institution, were followed by Bishop de Carl, likewise one of the most distinguished Bishops of Coire. The latter opposed to the utmost the efforts of the *Corpus Catholicum* to remove the schools from the influence of the Church. De Carl and his clergy were unanimously of the conviction that the Church must be recognized as the sole competent judge in matters of religion and morality. In taking this position they did no more than act faithfully according to the principle later emphasized by Pius IX, who in 1864 in the *Syllabus* condemned the thesis: "The State may interfere in matters of religion, moral training and Church discipline."

Both the laity and the Bishop now submitted an

ultimatum to each other. Leaflets and pamphlets, charges and replies, were scattered through the otherwise peaceful mountain country, until on June 16, 1842, the C. C., on the advice of the Protestant Count von Salis Zizers, presented a final ultimatum to the Bishop, in order, if it failed, "to assert their sovereign rights to St. Lucy," *i. e.*, to put into effect their demands for the buildings of that institution.

Thereupon a new struggle arose concerning the ownership of these buildings. The Bishop had at one time erected them with the proceeds of contributions from other countries, and had enjoyed ownership unmolested for thirty-six years. Finally people wearied of the long struggle, which was all the more distasteful since it was waged against their own Bishop. In July, 1842, an agreement was entered into, according to which the Rector and the Professors were indeed to be responsible to the Bishop in matters of faith and morals, while the school was to be separate and independent of what had been St. Lucy Seminary. The C. C. had thus attained their purpose. But no blessing rested on their achievement, for soon their Protestant colleagues in the Parliament (the Grand Council) decided, as early as July 1, 1843, to demand a common school board for both denominations, composed of six Protestant and three Catholic members. The board was to have power to select the textbooks and teachers for the two united cantonal schools. Thus the new Catholic cantonal school, founded with such zeal, was surrendered to the Protestants by a simple, forced majority control.

What had been a Catholic cantonal institution thus became a religiously equally divided, rather an interdenominational, high school, from which during more than eighty years the politicians of the canton have been graduated, those alone excepted, who preferred to study at monastery schools or colleges outside of the canton. Remigius von Peterelli, later a member of the Council of States, a protector and friend of the later wellknown Catholic leader Dr. Caspar Decurtins, had been especially active in protesting against the consolidation of the two schools. But the majority in the Grand Council recklessly overrode the wishes of the seventy Catholic deputies.

As a result, several branches were assigned to Protestant teachers and unchristian textbooks were smuggled in. Therefore the Bishop found himself constrained, when the school was to be reopened in October, 1844, to lock and seal the buildings. The government, however, ordered the seals broken and the buildings opened. In 1848-49 the *Corpus Catholicum* caused the erection of a separate building for the Catholic cantonal school, and the seminary was deserted. But now the curse of evildoing was revealed all the more clearly. Work on the new structure had barely begun when the Protestant element initiated consolidation of the two schools, which they succeeded in achieving July 27, 1850. Then indeed all Catholic Deputies, with the exception of Caspar de Latour, declared their opposition to this proceeding; too late. Thus the school con-

troversy ended in the destruction of the Catholic cantonal school. Since that time more than a hundred Catholics from Grisons pursued or pursue their studies outside of the canton, while their parents paid and pay taxes for the school, on whose staff there are a number of Free Masons.

In a somewhat similar manner the Catholic cantonal school in St. Gall and, as early as 1835, the two thriving monastery High Schools, Muri and Wettingen, were likewise ruined.

What occurred in the meantime in other parts of Switzerland? The recommendations of the two famous pedagogues P. Girard and H. Pestalozzi were recast in a liberal mold by the Liberal leader from Lucerne, Eduard Pfyffer; the Church and monasteries were decried as promoters of darkness and ignorance, and the gospel of the new Enlightenment, the writings of the immigrant German poet Zschokke, forced upon the teachers. This fanned the flame of particularly bitter struggles between Catholics and Liberals in Lower Switzerland, and led to the Conference of Baden in 1834. On this occasion a liberalistic religious policy was welded into shape, a program designed to enslave and fetter the Church completely. The Baden Articles were therefore officially condemned by Pope Gregory XVI. Five years later the German Friedrich Strauss, who denied the divinity of Christ, received a call to the faculty of the theological seminary at Zurich; the country people of Canton Zurich, however, though Protestant, marched against the city of Zurich and forced the Government to dismiss him.

Of the numerous marvelous monasteries and convents sequestered during the Reformation in Aargau, there remained in this canton, the home of the Hapsburgers, only four monasteries for men and four convents for women. Although the continuance of all Swiss monasteries and convents was guaranteed in Article 12 of the Federal Pact of 1815, they nevertheless became the target for stormy attacks. A hostile attitude was evidenced in the Aargau cantonal constitution of 1831. It provided that, *e. g.*, the monasteries Muri and Wettingen must pay, in addition to a high tax (since 1870 they have paid 14,000 francs annually to the State) extraordinary contributions toward State expenditures, the Grand Council arbitrarily determining the amounts. In the course of the two following years the monasteries were ordered to prepare an inventory of their possessions. But soon the special State Commissioners undertook the same task, spending nine months at it and charging the Muri monastery alone the amount of 4,353 francs for their labors. In 1835 six of the monasteries were placed under State administration; even the distribution of alms was restricted since the monks had to obtain consent of the State in each case of intended almsgiving.

In this year of shame of Canton Aargau the thriving high schools of Muri and Wettingen were secularized, as we have already noted. Notwithstanding the excellent records of these institutions

leaders in the Grand Council, among them the ~~o~~peral Catholic Augustine Keller, the most repulsive figure in the entire history of Switzerland, did not cease their efforts until the schools had been suppressed. The same men circulated slanderous pamphlets throughout Switzerland, charging the monasteries with fostering idleness. All petitions to ~~o~~ allowed at least to open private schools were rejected. The true reason was revealed by Landermann (Deputy) Dorrer to a monk in Wettingen: "We shall not tolerate convent schools."

DR. JOHANNES FURGER, Vienna.

## Farm Relief" According to the Chairman of the Federal Farm Board

The policies adopted, and to be adhered to, by the body entrusted with the task of inaugurating the most momentous innovation of an economic nature thus far introduced in our country, was officially announced by Mr. Legge, Chairman of the Federal Farm Board, at a meeting of the American Institute of Co-operation at Baton Rouge, Louisiana, on July 30. Although this address, the first detailed discussion of the methods to be observed by the board, was broadcast by the National Broadcasting Company, it seems desirable to fixate, as it were, for present and future reference Mr. Legge's programmatic statements. All the more so, since the ~~o~~ daily press neglected to feature sufficiently a declaration of policy which is bound to exert far-reaching influence for evil or good, not merely on agriculture and the farmers of these United States, but on the weal and destinies of the entire nation.

Mr. Legge tried hard and honestly to outline a program compatible with the unfavorable condition of farming, the hopes raised by the promises of politicians that the Government would come to the aid of the farmers, the purposes of the Farm Relief Act, and his own fears regarding the possibility of fulfilling expectations.

Mr. Legge's statements are extremely conservative; there is no indication of the Board pretending to possess a panacea, the application of which would effect, or might at least promise, quick relief from the economic inequality which has fallen to the farmer's lot. The high-sounding phrases of the speakers on the floor of the House and Senate at Washington, promising the farmer equality with industry, based on some sort of monopolistic trickery of the kind granted manufacturers by a tariff one to seed, are entirely absent from his declarations. Only two classes of people have the right to be disappointed: those who believed the Farm Relief Act would grant relief quickly, and with a minimum of exertion on the part of farmers, and those who failed to perceive that no body set up by Congress could think of attacking certain policies and conditions inimical to the best interests of agriculture in our country, for the simple reason that ~~o~~ capital and industry control the destinies of the nation.

That is the weakness of Mr. Legge's position, which will prove more embarrassing, we believe, as

matters progress. He left out of consideration, for instance, on this important occasion any reference to the influence of the tariff policy, which the majority in the present Congress seems bound to carry out, on the possibility to dispose of American farm products in foreign markets, as well as on the profits remaining to farmers when, at the end of the year, they have balanced their accounts. Mr. Legge laid great emphasis on the intention of the Board, "to assist the co-operatives to do a better job for themselves," since he believes one of the farmer's chief weaknesses to lie in the individualistic manner of production and marketing adhered to long after banking and industry have had recourse to corporative methods. At the very beginning of his discussion of the official plan to aid farmers, Mr. Legge suggested to his audience the following thoughts:

"Why is agriculture, as an industry, not keeping pace with other industries in the general progress of the country? In my judgment, the answer can be stated briefly. Agriculture has operated as an individual enterprise competing with organized effort in other industries—individual action and planning as compared with collective thinking and acting. The marked tendency in other industries is toward larger groups in which many minds collectively determine policies and plans and follow them through."<sup>1)</sup>

True as this may be, there remains the oversight on the part of the Chairman of the Federal Farm Board, of comparing an occupation which, according to its very nature does not easily lend itself to monopolistic policies and tactics, with economic interests which, taking advantage of methods of rationalization and having recourse to schemes beyond the possibility offered by agriculture, have for a hundred years worked toward a position which now grants them the opportunity to batten at the expense of all consumers, among whom the farmers constitute the most numerous group. Mr. Legge frankly admits:

"For many years, farming generally has not shown an operating profit. The prices farmers have received for their products have not advanced in proportion to advances in the prices of other commodities. Prices of many commodities, in fact, have remained below pre-war levels for long periods. As a business man, the farmer has not received a fair return on his investment, and as a worker he and his family have oftentimes labored for a grossly inadequate wage."<sup>2)</sup>

The Chairman of the Farm Board furthermore went to some pains to demonstrate that this condition was not due to neglect of agricultural methods, or a disinclination on the part of the farmer to improve his products. But, he declares, "obviously, nothing is gained by raising a larger crop of better quality if, after having done so, you are unable to dispose of it on a basis that will yield a reasonable return for the effort expended."

It is right here we part company with Mr. Legge. While he declares:

"It is when we approach this part of the agricultural problem that the need for organization becomes imperative," we, without wishing to minimize the importance or efficacy of well organized co-operatives, observing correct principles, and animated by the Rochdale spirit, would insist: First remove the artificial barriers erected in the interest of industry

<sup>1)</sup> From the complete address, as published in the *United States Daily*, July 31, 1929, pp. 1 and 4.

<sup>2)</sup> Loc. cit., p. 4, col. 1.

and its omnipotent backer, finance capital, for thereby you will make it possible for the American farmer to sell a larger share of his products in foreign markets than at present, while he would, at the same time, be relieved from paying monopoly prices for wares purchased in an artificially restricted market. The two handicaps indicated, imposed on the farmer in the interest of manufacturing industries—which have prospered at his expense, very much as the changeling of folk-lore waxes strong at the cost of the child whose place it usurps in the cradle—will not permit co-operatives, whatever their nature, to really relieve the farm situation in an appreciable way and over a number of years. They may, under present circumstances, accomplish just one thing: obtain higher prices for farm products. But that is only one of the demands on the farmer's program—and even it will be difficult of realization—emphasized perhaps less than the complaint of being forced to pay exorbitant prices for the wares he must purchase. Why all this should be so is explained in the chapter of the Report by the Business Men's Commission on Agriculture, dealing with "Factors of Depression":

"The tendency of protection is to increase the general price level in the protecting country and so to lower it abroad, while the prices of exports are determined in large measure by conditions in foreign markets, and therefore tend to fall with a general fall in prices in foreign countries."<sup>3)</sup>

While the authors of this Report believe agriculture to have expanded in this country without regard to the adjustment of returns in the several industries each to the other, they tend to the opinion:

"In the absence of protection to manufactures, agriculture would probably not have expanded at a much faster rate, but the export market for farm products would have meant better prices for farm products without a proportional increase in land values. On the other hand, with a rise in the general price level in the country levying the duty, not only do the prices of the produced goods tend to rise, but the same is true of the prices of all other products not exported. The farmer thus tends to lose immediately, *both as a producer and as a consumer*"<sup>4)</sup> (Italics ours).

Instead of remedying this very situation, the identical Congress convened for the purpose of granting relief to agriculture engaged in the task of providing further "protection" for all possible manufactures. Expressing a conservative opinion, Senator Burton K. Wheeler, Montana, declared:

"I think the Tariff, generally speaking, is altogether too high at the present time and in my judgment there are very few products that can be helped by the Tariff. This Tariff Bill in my opinion will do more harm to the farmer than good, and cannot help but be detrimental to the great mass of consumers."

Other members of both the Senate and House are more blunt in their condemnation of the Tariff Bill, as it passed the House; Senator Copeland, New York, and Representative Box, Texas, label it "an iniquity," the former adding:

"Whatever benefits may accrue to agriculture will be so

small in comparison that the farmer will be worse off than he is now, if this bill becomes a law . . ."

Over against so fundamental an obstacle to farm prosperity as the tariff and its tendency to create monopolies—and monopoly prices—to say nothing of numerous other difficulties besetting the path of the farmer at the present time, Mr. Legge, speaking at Baton Rouge, declared his belief in organization as the one remedy to be relied on for relief from present conditions. He said in this regard:

"The Board believes that it can be of great assistance to the American farmers by encouraging the development of large-scale, central co-operative organizations. Such an agency would be in itself, because of its prestige and influence, a stabilizing element in marketing. It would be able to exert a measurable degree of control over the flow of its products to market. It would avoid temporary surpluses which so often result in unduly depressing the price of farm products much below their real value. In other words, it would be a strong merchandising agency, virtually in control of the condition under which the products of its members are sold."<sup>5)</sup>

While all this may be true, events will prove that even "such large-scale organizations" will not be able to save the American farmer, but a few years ago a veritable yeoman, from the fate that befel the freeholders of ancient Rome and later the yeomanry of Europe almost everywhere, once capitalism and false government policies had begun to disinherit the tillers of the soil. These "large-scale organizations" will, we believe, develop the tendency to stimulate farming on an extensive scale by a landholding class of capitalists, who will be helped to acquire control over agriculture by the very Act which was intended to put farming on an equality with industry. The funds at the disposal of the Farm Board will grant capital the assurance it always seeks, that its investments will be safeguarded.

We do not believe, or mean to insinuate, that such thoughts are in the mind of the present members of the Farm Board. But we do believe that the inevitable tendencies of the present will force developments in that direction. Evidently, the thought that these "large-scale organizations" may force minor co-operatives—conducted by dirt-farmers—out of existence, has occurred to others also since Mr. Legge considered it desirable to state on this occasion:

"We cannot see any tendency in that direction. On the contrary, such agencies [small co-operatives] would help to build up and improve the condition of each and every co-operative organization now in existence. Always bear in mind that any organization of this kind [large scale organizations] would be owned and controlled by the co-operatives. It would be the farmers' organization, producer owned and producer controlled, working solely in the interests of the producers."<sup>6)</sup>

But will that producer be a farmer, as our Nation has known him in the past, a yeoman and freeholder, or the owner of a latifundium, producing grain, meat, wool, or what not, with the assistance of machines, tenants, casuals, or other human robots? That is for us the essential question. We are not merely contending for a more satisfactory immediate financial reward to be accorded the

<sup>3)</sup> The Condition of Agriculture in the United States, etc. A Report. Wash., 1927, p. 96.

<sup>4)</sup> Loc. cit., p. 96.

<sup>5)</sup> Loc. cit., p. 4, col. 1. <sup>6)</sup> Loc. cit., p. 4, col. 1.

farmer for his labor and on capital invested, but at his economic independence should be assured, because our Nation must some day be little better than half free, half slave, should it fail to prevent the farmer being disinherited by finance capital.

Co-operation is, indeed, one means tending to prevent an eventuality of this nature. Had rural co-operation been firmly rooted ere this in American soil, one would be more inclined to consider the possibilities inherent in the Farm Relief Act favorably. As matters stand, there is danger of the co-operative movement entering channels and attempting adventures that will end in bureaucratic control of agricultural production. The Chairman of the Farm Board is not all unmindful of the dangers with which high expectations, impatience, the presence of a large sum of money threaten this great experiment born of the new mercantilism.

Mr. Legge said in Baton Rouge:

"The Board is considering this as long-time constructive program rather than simply one of dealing with emergencies. If we confine our efforts to dealing with those in distress, the probabilities are we will find little time to remove the causes of distress, which after all is the more satisfactory solution. We realize keenly the necessity of prompt and adequate assistance, but we realize equally keenly that any action which the Board takes must be sound and for the permanent betterment of agriculture."<sup>7)</sup>

This announcement should meet with general approval, as should the closing statement of his address:

"The farmers and the public must be patient. The problems of agriculture are of long standing and cannot be solved overnight. On the contrary, there is always present the danger of increasing and aggravating our difficulties by unwise and premature action. I wish to assure you that the Federal Farm Board will move as quickly as consistent with the assured and permanent improvement of agriculture."<sup>8)</sup>

The intention of eschewing dictatorial power and avoiding centralization, voiced by Mr. Legge, is also worthy of note and commendation. He declared in this regard:

"I wish to assure you, however, that as a general rule it will be the policy of the Board to call on Federal and State organizations for assistance and co-operation, perhaps to an extent that may cause some of you to think we are trying to get them to do our work. The task before us is of such magnitude that a common-sense program requires that we utilize to the fullest extent every agency in existence which may be able to contribute anything to the cause."<sup>9)</sup>

As long as the Board remains true to the principles underlying these statements, there is hope that it may not at least make matters worse compounded, but assist in the development of an agricultural policy destined to safeguard the American farmer as the backbone of a virile middle class, the staunchest supporters of Democracy. However, the farmer must realize that, as the Conventions of the Central Verein have so often pointed out, he must rely for his economic and social salvation in the first place on self-help and mutual-help. Let him mistrust those who come to him bearing gifts! Fortunately it is not the intention of the Farm Board to do this. Its Chairman closed the remarks

addressed to the American Institute of Co-operation with the assurance:

"The Board will not undertake to force its program on any group of people. It will move only as fast as the farmers through their organizations are able and willing to accept the program. The improvement of agricultural conditions must be based on self-help. The Board can contribute largely and will contribute to such improvement. In the long run, however, the Board will render the greatest service to agriculture and to the Nation by helping the farmer to help himself."<sup>10)</sup>

May God grant this come true!

F. P. K.

## Emancipation and the Emancipators

### II

On the other hand, the freedom of Catholicism has been a most important factor in the development of a section of Protestants, the "High Church" party, toward a more complete Christianity. Here again is a matter of dispute. Does the Visible Church gain or lose by this movement? I cannot say. It is true that a "high churchman" exercises the Protestant prerogative of private judgment and choice as much as his Evangelical brother, and differs from him only in the things he chooses; still, he *does* bring himself nearer to the Christianity of Christ, and he profits thereby and undoubtedly forwards in his fashion the work of God. However "anti-Roman" he may be, however much he may obscure the clear issue between Catholic and non-Catholic, the "high churchman" in a greater or lesser degree plays the Church's game for her, so to say, and is to that extent a missionary. That this is possible is largely a fruit of 1829 and the consequent coming into the open of English Catholics. Nevertheless, this consideration is not of sufficient importance to modify my opinion that in England integral Christianity—Catholicism—has not been a bulwark of partial Christianity—Protestantism—as against modernist paganism or "after-Christians."

On the contrary, after-Christians, which is not so much a religion as a philosophy (naturalist and pragmatist) and an economic system (industrial) with its resulting form of government (by wealth), has in some ways seriously affected Catholic life in this country. It is impossible to cover all the ground, or even a little of it adequately, in an article, but let us just glance at some of the social developments of the past hundred years.

In 1829 a divorce could be obtained only by means of a private Act of Parliament, an expensive luxury. I need not specify the steps by which we arrived at our present condition, wherein it can be obtained in a local court and collusive divorces are daily affairs. We Catholics made noises of protest at each successive loosening, but with how little effect the result shows. But my point is, not that we could not stop it (after all, there is a sense in which it's not our affair), but that Catholicism had not sufficient effect on the mind of the people at large to

<sup>7)</sup> Loc. cit., p. 4, col. 2. <sup>8)</sup> Loc. cit., p. 4, col. 3.

<sup>9)</sup> Loc. cit., p. 4, col. 2.

<sup>10)</sup> Loc. cit., p. 4, col. 3.

prevent them clamoring, and clamoring so successfully, for divorce facilities.

In combatting artificial prevention of conception we have been more successful in preventing its official encouragement than in the far more important business of keeping people's minds straight on the matter. Sensational libel actions and the resolutions of congresses look very encouraging in the newspaper, but round the domestic hearth we can learn from our non-Catholic friends how very little impression our public propaganda makes—and small wonder, for it is inadequate and sometimes double-edged, and away from the said hearth the opponents of conception-control seem too shy to state the objections to it that would most easily touch the ordinary man and woman.

The position with regard to "undenominational education" is rather similar. The Anglican *Church Times* said recently that our "brave fight for religious education had been of no small assistance to the Church of England itself. If Roman Catholics had taken on the schools question the line taken by Nonconformists, the probability is that undenominationalism would today be almost supreme in our education." This is true, and a fine achievement of the emancipated. But so far from our precept and example having encouraged the others to follow us, the contrary has happened; we are again faced with a struggle for religious schools and this time it seems that even the Anglicans are prepared to abandon the cause. Would some of our zealous controversialists have us see in this a desirable fruit of "the imminent collapse of Protestantism"?

The economic position. Every Catholic knows that neither industrialism nor capitalism is *in itself* opposed to Catholic teaching, so we have accepted them almost without protest and not discouraged our countrymen from welcoming them. And now the two-headed monster is crushing us and the fruits of the system poisoning us. Housing and trades-disputes are outside my province, but the commercializing of life from cradle to grave, or rather from hygienic cot to crematorium, has been a prime factor in the decay of such a matter of quasi-spiritual importance as home-life, to name only one thing.

One hundred, fifty, perhaps twenty-five years ago it was still possible, and usual, for a family to have a decent integral home life, of the sort which the ordinary man and woman looked for and enjoyed and which Christian teachers encouraged—and still (how pathetically!) encourage. Let me not be so stupid as to "idealize" it—people were no less human then than now—but it was there and it was good. Now—but let me make my own the words of that redoubtable smiter of humbug, Mr. George Bernard Shaw, at any rate so far as Fr. James Gillis, C. S. P., has made them his own (*The Catholic Church and the Home*, p. 110): "It is no use talking of honor, virtue, purity, and wholesome, sweet, clean English home lives. . . . The flat fact is that English home life today is neither honorable, virtuous, wholesome, sweet, clean, nor, in any creditable way, distinctively English. It is in many respects conspicuously the reverse." But in addition to the rapid disappearance

of decent home life is the fact that it is rapidly becoming impossible even for folks who want it. Let me quote again, and this time from Fr. Gillis himself (which I do the more gladly because it seems to me that a lot of his book is unquotably bad) the schools "are bearing more and more of the burden that belongs naturally to parents. The children receive from the city, or from the parish, free books free stationery, free lunch, free transportation. A school they are put under the care of doctors and dentists, of nurses and 'welfare workers'. Their play is supervised by paid instructors." A score of allurements "devised with the best intention by civic officials or private philanthropists keep the children almost constantly away from home, and accustom parents to bring up their families vicariously. So with deliberate fault on no one's part, the home as a social, educational, and religious center becomes rapidly less important." What have we done to try and stop it or stir up our non-Catholic neighbors? On the contrary. "Even at church parents and children are separated. There are Sunday schools and children's masses, from which parents are excluded. Societies and sodalities separate the boys from the girls, and the boys and girls from their parents, even at the altar rail."<sup>4)</sup> And when the children get older home is the place for bed and breakfast and not always that; girls as well as boys are out working all day, and out all the evening at play. Play! a veritably holy thing, for we shall play in Heaven—but what play here: cinemas, slouching round a hall with a bored expression while others make a miserable noise with percussive impedimenta, rushing about the country in a tin lizzie, and so on and so on. How many Catholic fathers would be such priceless asses as to expect their children to kneel for a blessing before going to bed, or all to be in together for night prayers? Yet has the Church withdrawn her recommendation of these things?

Nor is this the end of the home tragedy: there is the increasing economic uncertainty which prevents anyone keeping or taking root anywhere; the increasing shortage of women who can and will run a house decently, manage servants (when they can get 'em), sew, cook—and the resulting shocking fall in our standard of what is good food and good clothing, and there is the increasing shortage of men who want any of these things or can appreciate the unholiness of the way in which we live. What has Catholic influence done to modify all this? If anything, it has been apparently useless. There is no notable difference as a rule in the "home standard" of Catholic families from that of others. Clergy and publicists conduct a guerilla warfare against divorce, conception-control, night-clubs, obscene books—but they are only symptoms of the disease, which is flat naturalism, sensationalism and rebellion against the ordinance of home and family; just as we tinker with unemployment, over-crowding, factory-inspection, welfare work, and leave the root-evils of industrialism and insubordinate capitalism untouched.

<sup>4)</sup> Fr. Gillis refers to the U. S. A. But it is much the same in England.

Before emancipation Catholics were, by the nature of things, isolated, a people proscribed and apart. But since, it is to be feared that we have gone to the other extreme, have been too anxious to emphasize ourselves as patriotic and respectable citizens, to know that we are not different from anybody else (is that a good boast for a Christian?). It appears that, instead of examining things in full view of our non-Catholic countrymen, and when necessary adversely criticizing in the light of the collective wisdom of 1900 years of Christian experience, we have so readily accepted "progress" and all that it means except when it is clearly and flatly opposed to good morality).

This progress is specious because it is so notably humanitarian, and it is humanitarian, precisely because it is so material (do not well fed and healthy workers increase output?). The spiritual and intellectual evils attendant upon an unrestrained and unintelligent mechanization of industry have become so obvious that others than a handful of artists are now alarmed. The Church teaches that no pursuit, occupation or office should be denied to women as women unless it hampers or destroys her natural *role* in the human economy; but also she stresses that her complete spiritual equality with man does not imply identity of function or activity. And the fact that a minority of people find contemporary female attire immodest, or aesthetically revolting, is less important than that sex-conscious women seem bent on approximating themselves as much as possible to men in all respects and that women are so exploited by commercial interest that their dignity as human beings has been eclipsed by their value as news-items.

On the whole, Catholics have gone "bald-headed" in the support of the idea of democracy. Nobody may complain of that. The Church is indifferent to forms of government, she herself uses none, or all, of them; not one of her officers is appointed by popular election and woe to the layman who interferes—but every bishop and priest from the pope downwards is as much bound to confession and Friday abstinence as Mrs. O'Grady. But the Church has definite things to say about the moral theology and philosophy of authority and government, and they do not at all square with the philosophy of current democracy in its more popular forms. This does not prevent—nor need it—a goodly number of Catholic Labor members of Parliament; on the other hand, in certain industrial areas the Church has been using members to Communism, instead of the reverse. . . . We have not set our neighbors a good example when we have habitually admitted to our churches the worst specimens of commercialized ecclesiastical art; maybe good things are too expensive or not obtainable,<sup>5</sup>) so we buy bad, rather than

<sup>5</sup>) Of the three acknowledged best sculptors in Great Britain and Ireland, one is a Catholic. So is the probably best painter. Both of them are "practising," both of them have a sound knowledge of liturgical and ecclesiastical requirements, neither of them charges "fancy prices." One gets very little work for churches, the other none at all. On the one hand, \_\_\_\_\_ & Co's. plaster and oleos are

go without. Some things a church *must* have, good or bad; but what can be said of the church that has two Barclay Street statues of the Sacred Heart, one plain and one colored?—the Church preaches spiritual as well as corporal mortification; but the outsider is incredulous when he has been into an average church. . . . The traditional conception of a university is not a training-college (and there are English universities that are not such); but with certain honorable exceptions the whole of English education, from elementary (*i. e.*, parochial) school to university, is in the grip of "efficiency," "results," of commercial requirements generally. Teachers and curricula are directed towards examinations; "Will Latin be any good to me?" "Which will be worth more, history or bookkeeping?" such are the touchstones. The idea of a liberal education is a voice crying in the wilderness, but thank God the voice can still be heard. Naturally Catholic schools must be efficient according to the requirements of time and place, for our children have their livings to earn in the social and industrial conditions under which we live, and efficient our schools are. But what a state of things!—education the handmaid of commerce. Heaven forbid that Catholics should not be up-to-date—Catholicism as mediaevalism, whether picturesque or effete or austere, is ignorant nonsense—but the trouble is that "progress" is so often behind the (Christian) times, just as all its latest heresies were met by the Church before the 13th century.

DONALD G. ATTWATER

## To Close the Blind Alley

While on a visit to Liverpool recently, Mr. T. P. O'Connor, the "Father of the House of Commons," and one of its most popular members, was a visitor at St. Edward's Orphanage. Addressing shortly afterward a large gathering of his constituents of the Scotland Division of that city, "Tay Pay," as he is familiarly known, said he had never been more moved in his life than by his visit to St. Edward's Orphanage. The children there had made a direct and permanent appeal to his heart. Was it not wonderful, he asked, to find the children of the poor educated free of charge, fed and housed, so that when they had reached fifteen or sixteen years of age they had jobs ready for them?

What a contrast that was to the blind alley of employment in which so many of the poor children of Liverpool were occupied, a blind alley of employment that was on his mind for many years, the real tragedy of the lives of the children of the poor. They must train the children to a sacred duty, the improvement of the conditions of the people. For himself, he intended to devote the few years that might still be left to him to this work

preferred as being cheaper, \_\_\_\_\_ & Co's. unchaste and unrubrical altars are more imposing (they are also more expensive than a really good article), and on the other, Mr. \_\_\_\_\_'s "stations" and statues (which are also more expensive) have such nice turned up eyes and are so beautifully ornamented in the outmoded style of a past age and civilization.

of educating the poor, of getting rid of the blind alley, and thus helping to build up on firm foundations the growth and prosperity of the noble city to which they belonged.

All too many American children and youths are permitted to enter blind alley occupations, which are a prolific source of poverty and destitution, shiftlessness and wandering in search of work. It is natural, the Catholic part of our population should suffer in a measure from this unfortunate condition, since there are among them so many newcomers who, while adjusting themselves to America, suffer from many handicaps, not the least of which are those imposed upon them by the employers of labor and the owners of property.

There is a special reason, therefore, why Catholics should approach this problem and devote their energy to the task mentioned by Mr. O'Connor. Societies and parishes should co-operate for the purpose of providing, in the first place, vocational training for those children whose parents lack the means to do so, and, in the second place, vocational guidance for those children who, on leaving school, are not clear in their mind what avocation to choose. Moreover, it is equally important that youths, who may have made a wrong choice or a bad beginning, should receive aid and counsel, in order that a new start may not prove equally disappointing or disastrous.

The Gang, so typical of the American city, is, we believe, recruited, to some extent at least, from among boys who entered the blind alley on leaving school, or engaged in some occupation entirely unsuited to their mental, physical or psychic condition, taste or inclination. At least, the adolescent, who has not obtained congenial employment, or who has entered on a career offering no hopeful outlook, is in great danger of succumbing to the enticement of the Gang.

We are inclined to attribute the extremely low percentage of boys of German parentage among gang members in Chicago, as compared to the number of Polish, Italian, and Irish boys found in gangs, in part at least to the more secure economic position of the German family and the advantage the son of an artisan or skilled worker enjoys when first seeking employment, as against the obstacles in the way of the son of an unskilled worker or laborer, who has few connections and no influence, while lack of resources almost forces parents of this kind to insist, their son should accept any kind of work, as long as it promises to add to their meagre income a few dollars weekly.

K.

Nationalism or internationalism are not forces like the wind or the earthquake; they are forces determined by our ideas, discussions, votes. And if behind nationalism there are instinctive forces, as there are, that is precisely why we should create institutions to regulate and discipline those instincts.

NORMAN ANGELL

## Warder's Review

### Truth Rather Than Success: A Forsaken Ideal

A German philosopher, Paul de Lagarde, a lone-some opponent of the idols of his day—worshiped because they were successful—expresses the opinion:

"No one, who does not delight in his association with a minority defending truth and suffering for truth's sake, deserves ever to be victorious."<sup>1)</sup>

A conviction, American Catholics seem in need of realizing.

### Continuing to Make War Inevitable

The committee appointed by the International Economic Conference, which met at Geneva two years ago, with instructions to prevent the resolutions adopted by that body from remaining quiescent, met again in May. The address delivered by Mr. Serrarens, Secretary of the International Federation of Christian Trades and Labor Unions, on this occasion struck a rather pessimistic note.

He pointed, for instance, to the neglect of ever so many States to ratify the agreements reached by the International Labor Conference. Mr. Serrarens also mentioned the lack of progress in the reduction of armament. "The nations," he said, "lock themselves up into the towering citadel of their autonomy, their sovereignty, and, lacking other arguments which they might put forward in international conferences, they content themselves with calling out to us from a distance: 'I have not obligated myself to anything!'"

It is exactly this attitude which will, in the end, prevent the closing of the portals of the temple of Janus. If we would have peace, we must be animated by the will to foster and achieve it, if need be by making sacrifices. Unwilling to do this, and to compromise disagreements, for which there is always room, we make war inevitable.

### Recognition for Heinrich Pesch, S. J.

The author of "Conspectus generalis oeconomiae socialis," P. Gratianus De Schepper, O. M. Cap., Professor of Sociology in the Law Faculty of St. Apollinaris, and of Social Economy in the Urban College of the Propaganda, etc., at Rome, grants a large meite of praise to the late Fr. Heinrich Pesch, S. J., and his great work on Political Economy.

Having enumerated a number of eminent Catholic economists and sociologists of Catholic Germany, Fr. De Schepper refers to Pesch in the following remarkable manner:

"*Et super omnes, in rebus socialibus-oeconomicis, meritum speciale et gratitudinem omnium studentium Sociologiae et Oeconomiae sociali-catholicae sibi acquisivit Henricus*

<sup>1)</sup> Lagarde, professor of Oriental Languages in the University of Goettingen, was an eminent scholar (1827-1891). As much as he was respected for his great learning, he was disliked by his contemporaries because of his critique of current thought and policies.

esch S. J. *Ejus liber: 'Manuale Oeconomiae Nationalis' instituit primum universale et quidem perenne monumen- m totius Oeconomiae Socialis christiana-catholicae, cuius illus Sociologus aut Oeconomista ignarus stare posset.'*<sup>1)</sup> Those of our readers who remember the articles by Rev. Wm. Engelen, S. J., on Heinrich Pesch and the system of Christian Solidarism, printed in our review, will recognize this praise to be well merited. But who else outside of our journal has consistently tried to introduce Pesch to America? A fact, non-Catholics have not been slow to notice. The late Professor Albion Small, University of Chicago, on one occasion expressed astonishment that no attempt should have been made to produce an American version of those great volumes by Pesch.

### Why a Women's Organization Favored Sterilization

What noble motives prompted the Department of Legislation, Iowa Federation of Women's Clubs, to endorse the so-called "Eugenics Bill", adopted by this year's Legislature of the State of Iowa, a communication, addressed by Mrs. Bert McKee, its chairman, to a Des Moines paper, reveals.

Following the statement, that the Bill had been reported out of the sifting committee and was on the calendar, she asks, why this Bill was the "most vital measure presented to the forty-third General Assembly"? This is her answer:

"Because of its intense economic value, as well as from humanitarian point of view."

To prove her contention, Madame Chairman goes on to relate the case of "one grandmother in a county in Iowa," eighty-five of whose descendants are said to be wards of either the county or the State, adding:

"Emmett County Federation has officially indorsed the Eugenics Bill, that county having nearly a hundred such cases, and another county has 106 descendants from one common stock, who have been supported by public tax. Two years ago, there were arraigned before the judge of a certain District Court, three men who had all been confined in the county jail, more than three hundred days in the year, because of habitual intoxication and general vagrancy."

From these cases Mrs. McKee draws the conclusion that the citizens should be relieved from further tax burdens imposed upon them by defectives of one kind or another. The champion of sterilization contends:

"The corrective tax in the state of Iowa is the citizens' burden, and not the tax for education. Women of Iowa, urge your Senators, urging their support of the Eugenics Bill. This must be done at once."

The measure, which was fostered by the Iowa Federation of Women's Clubs, the Iowa Congress of Parents and Teachers, and twenty other organizations of the State, was carried and is now on the statutes. Unfortunately, the Catholics of Iowa neglected the duty of opposing the measure, evidently not realizing that they were granting the State just one more opportunity to interfere in an unwarranted manner with the rights and welfare of individuals. They may see the

day, when that same State will make claims so brutal that they must resist them by every means at their disposal or apostatize.

### Decline in Farm Owners and Tenants in a County Largely Catholic

One of our former collaborators, Mr. Edw. A. Koch, who resigned his position at the Bureau chiefly for reasons of declining health, recently began the publication of a monthly called *The Bee*, at Germantown, Illinois.

The pages of this little publication reveal sustained interest in social problems. The first article in the July issue of the *Bee* deals with "Labor's Questionable Advantage"; another with "Farming in Clinton County." Although largely inhabited by German Catholic farmers, who began to settle in that county as far back as 1835, the number of farm owners has declined, according to figures adduced by Mr. Koch, from 1131 in 1900 to 856 in 1920, while the number of tenants increased during the same period from 863 to 944. But between 1910 and 1920 even the number of tenants has decreased, since there were 989 such in the former and but 924 in the latter year.<sup>1)</sup>

Unfavorable as these figures are, Mr. Koch believes, and since he is a native of and resident of Germantown in Clinton County, he is in a position to judge, that "more recent figures will probably point to a continuous trend in the same direction."

The editor of the *Bee* concludes that the farmers of Clinton County owe it to themselves, and to others, to study conditions and seek to overcome a situation fraught with the danger of eliminating farmers at least as a class of freeholders. Readers of *Central Blatt and Social Justice*, and of the resolutions adopted by the C. V. on numerous occasions, will remember the constant admonition addressed by both to farmers, to conduct study clubs, attend study courses, and to use all other means of acquiring information and knowledge regarding their occupation and the dangers threatening it. Both the People's High Schools of Denmark, and results of successful rural co-operation in that and other countries of Europe, were pointed out to them, in the hope that at least the members of the C. V. engaged in agriculture might gain from the experience of others.

Unfortunately, these admonitions were but little heeded; the information regarding Clinton County, whose close proximity to St. Louis assures its farmers markets lacking to others, proves them not to have been based on wrong premises. Nor is the situation in Clinton County an exceptional one; during the meetings of the Resolutions Committee of this year's convention of St. Joseph State League of Indiana, held at New Albany in May, information was presented by men from Dubois County, also settled by German Catholics at an early period, that deserted farms were not uncommon.

Since the farmers of Clinton County are almost

<sup>1)</sup> The figures are from U. S. Census reports for 1900, 1910 and 1920.

entirely of Low-German stock, the condition revealed by Mr. Koch is all the more appalling. A German proverb has it: "It must be a poor country, indeed, where a Westphalian cannot survive." The problem is one which concerns not merely the farmers, but all those interested in the welfare of society and, do not let us forget this, the Church.

### Contemporary Opinion

As an attempted method of social control, the strike, in spite of its long, successful history, seems to be on the wane. This does not mean that any large section of the workers are deliberately abandoning this weapon; but, as E. T. Hiller shows, it is rather the logic of events when seen in retrospect over a considerable period which, unknown to the individual labor strategist, has gradually changed the "typical" situation of, say, thirty or forty years ago. Again, as in international relations, we are far from being pacifists; but the constant succession of hostilities by which group interests were wont to adjust themselves is bound, with the enlargement of interest units, increasingly to give way to less destructive and more precise instruments of accommodation.

*The Inquiry<sup>1</sup>*

You can boil it all down to this: If Unionism has a vital meaning, beyond mere personal gain, it can more readily electrify men and women to do the impossible. Dollar-and-cent Unionism has some virtues; but it cannot face adversity or new conditions. Idealism, after all, is realistic in its own way—if it be practically applied.

Most of those Unionists who talk about being so "practical" could not organize two peas in a pod. They are simply swimming with the tide. And that tide is Anti-Union today. It is the men and women who can swim against the tide who will make that tide turn. It is much easier to become a labor statesman, join the National Civic Federation, blame "prosperity" and "slumps" in turn for the difficulties of Labor, than it is to go out and extend Unionism.

A realistic idealism—namely, some of the Progressive spirit—is what the American Labor movement needs.

*Labor Age<sup>2</sup>*

Who wants a foundling? Anyone interested will please apply to Senator Reed of Pennsylvania, who recently introduced a military conscription bill into Congress practically identical with that passed in 1917. It received such a cold welcome that Senator Reed has since felt called upon to protect his reputation by declaring that he is not the brat's father, dislikes the infant violently, and only brought it to the Capitol at the request of its real progenitor, the War Department. But the War Department, equally

alarmed at the disfavor with which the child has been received, is dodging the responsibility of parenthood also. The fact seems to be that the proposed conscription measure is regarded as a little too crude in this day even for the militarists. It gives all the old exemptions to public officials and the like and contains no hint of the American Legion's proposal to conscript property as well as life. So the War Department is going to "leave the child lay" on the Capitol steps, and announces that it will present its own infant for the blessing of the regular sessions of Congress next winter.

*The Nation*

During the sixty years that have passed since the conclusion of the Franco-German war of 1870 the world has undergone profound changes. Scientific discoveries have produced revolutionary results in every field; conditions of life have been changed by the extraordinary development of a world Press, by the discovery of the petroleum engine, the aeroplane, wireless, and a thousand other things; all these have influenced the technique of finance and commerce. Throughout the centuries, however, one factor has remained constant—the power of money; indeed, the importance of this factor has increased. For the unequal distribution of money, which has existed throughout history, has become more extensive in its effects, since the total population, and therefore the numbers of those who lack money, has increased to an extraordinary degree.

*Count Corti<sup>1</sup>*

It is certain that if the present economic and industrial movements, now controlling the economic and indeed the political life of the country, are not checked, within a few years the very form of our Government will be changed and our economic and business relations will undergo the most radical changes. Profound sociologists and students of political economy foresee the rise of socialism when industries are owned and controlled by a limited number of integrated organizations. Already there are growing signs of discontent and resentment over the aggregation of corporations and monopolistic organizations. Fear is entering into the hearts of the working people as well as the small business man and those who constitute the very best part of our social structure. The credits of the country will soon be controlled by huge financial institutions. The key industries of the country are now controlled by a limited number of business organizations. Thousands of persons who have built up business institutions and manufacturing plants are thrust aside by the growth of monopolies and find no niche in which they can find a place in our economic or industrial life.

*SENATOR WM. H. KING, Utah*

<sup>1)</sup> From a review of Prof. Hiller's book on "The Strike".  
<sup>2)</sup> N. Y., July, 1929.

## SOCIAL REVIEW

### CATHOLIC ACTION

The first Catholic Slovak Congress to be held in America convened at Lemont and Joliet, Illinois, from the 6th to the 8th of July. Rt. Rev. Bishop B. J. Sheil, Chicago, celebrated a Pontifical High Mass in the last-named city, while other events of the Congress, including mass meetings, were conducted at Lemont.

Among the speakers at the mass meeting were Very Rev. Ignatius Snoy, O. F. M., Rt. Rev. Bishop Sheil, Governor Emerson, U. S. Senator Deneen, Mayor Keough, Lemont, Dr. Pitamic, Minister of Jugo-Slavia, and others.

Four students of the Catholic Workers' College, Oxford, completed their two years' course in June, and all have obtained the University Diploma in Economics and Political Science. The subjects for the Diploma were Economic History, Constitutional History, Political Theory and Organization, and a special paper.

Of the four graduates Mr. Huckfield is a silversmith from Birmingham, holding a scholarship provided by the Birmingham Diocesan Catholic Young Men's Society; Mr. shape, a weaver, from Darwen, Lancashire, holds a scholarship provided by the Knights of St. Columba; Miss Calahan is a miner's daughter from Tamworth, and Miss Pape is a factory worker from London.

A new home, intended for convalescing patients, to be operated in connection with St. Francis Hospital, Pittsburgh, has been opened by the Sisters of St. Francis in Butler County, Pa. The institution is to be known as "Our Lady of the Woods Sanitarium"; it will insure to patients the opportunity to recuperate, while it is also open to those seeking rest and quiet as a prophylactic measure.

Our Lady of the Woods Sanitarium is planted on a plot of 170 acres of land and, because of the altitude of the place, commands a magnificent view.—Convalescent homes conducted under Catholic auspices while much needed, are few; the initiative of the Franciscan Sisters of Pittsburgh should, therefore, be recognized.

Following meetings of the Board of Directors of the National Council of Catholic Women, to be held in the City of Washington on September 27-28, the ninth annual convention of the same organization will be conducted on September 29 to October 3, according to the tentative program.

It names among the speakers, who have thus far accepted a place on the program: Rt. Rev. Christopher Erne, D.D., Bishop of Galveston; Rev. George W. Johnson of the Catholic University, Executive Secretary of the N. C. W. C. Department of Education, and also Secretary-General of the N. C. E. A.; Hon. Thomas F. Woodlock, Commissioner, Interstate Commerce Commission; Mrs. John P. Boland, of the Catholic Evidence Guild of England; and Rev. Edwin V. O'Hara, Director of the Catholic Rural Life Bureau.

A Sea-Apostolate Congress will be held at Bougues, France, on September 20th and 23rd.

During 1928 St. Vincent de Paul Brothers visited 4,483 ships in twelve British ports and inter-

viewed over 20,000 seamen, showing an increase in sea-apostolate work over previous years. The highest return is from the port of Manchester, where over 800 ships were visited and where two club rooms for sailors have been opened.

At Bremerhaven, Germany, Rev. H. A. Reinhold has been appointed Port Chaplain by the Bishop of Osnabruce, and steps are being taken to further sea-apostolate work in other ports in northwest Germany. An institute for Catholic seamen has been opened at Weststreet, Bremerhaven, next door to the Catholic church.

More than two thousand members of the Peasant League (Boerenbond), an association of Flemish farmers, assembled in the grounds of St. Peter's College at Louvain for their annual meeting in June. The report read on the occasion showed that at the end of 1928 the League counted 121,455 family affiliations distributed among 1203 parochial guilds.

In the course of the year, its educational department grouped 1,150 listeners at its annual Christmastide study days, and it gave 4,780 lectures throughout the country, besides 3,560 lectures for women. It subsidized 342 agricultural evening and 33 regional schools. The central Credit Bank had, from its 989 affiliated local savings and credit banks, deposits amounting to 1,098,315,244 francs. It granted 255 loans on mortgages, totaling up to 12,500,000 francs. The Insurance Department collected 32,000,000 francs in premiums, an advance of 7,500,000 over the preceding year.

Presiding on the first day of the recent Malabar Catholic Congress the Bishop of Changanacherry, Msgr. James Kalacherry, reviewed the important events of the year, at home and abroad, and emphasized the need of Catholics organizing for their social, religious and economic betterment. He advised Catholics not to be always absorbed in selfish interests alone, exhorting them at the same time on the necessity of getting acquainted with general matters of public importance. In order to remedy the social evils among the people of a country, the priests and leaders of the communities had a great responsibility.

The revered President urged the faithful to adopt the temperance habit and to try by all means to drive away the drink demon. The establishment of more co-operative Credit Societies was suggested as an effective means to save Catholic families from ruin by resorting to loans at high interest. Turning to education the speaker urged the formation of School Managers' Associations for the orderly conduct of business and various other measures. Finally Bishop Kalacherry pointed out the necessity of establishing Parish Associations for increased co-operation among priests and laymen, which will contribute to the greater glory of the Church and society.

This year's Congress of German Catholics, the sixty-eighth since 1849—the first one was held in the city of Mayence eighty years ago—will be convened at Freiburg in Baden on August 28 and adjourn on September 1. The general subject for the delegates' meetings is "Saving the Christian Family," to be discussed by six various groups, as follows:

"Ethical-religious Problems"; "The Pastoral Tasks Relating to the Family"; "Educational Problems"; "Problems of a Social and Economic Nature"; "Problems of a Social and Charitable Nature"; "Civic Problems."

The two speakers, who are to address the first mass meeting, will discuss: "Arousing the Laity to Action in the Church" and "The Sacramental Consecration of Marriage". The three addresses to be delivered in the second mass meeting will deal with: "The Noble Meaning and Value of Christian Family Life"; "The Christian Family and the Danger with Which It is Threatened by the Opponents of Catholic Doctrine"; "The Christian Family and the Danger with Which Social and Economic Evils Threaten It."

At the third and last mass meeting of the Congress, which is to be addressed by the Papal Delegate, Pacelli, and the Archbishop of Freiburg, one of the two other speakers is to deal with a subject of paramount importance and interest: "On the Cultural Mission of Catholics in the Nation."

#### CHRISTIAN LABOR MOVEMENT

The second International Conference of Christian Seamen, which met in London in the spring, and which was arranged for by the International Federation of Christian Factory and Transportation Workers Unions, concerned itself primarily with the working hours of sailors. The outcome was a resolution declaring in favor of an international adjustment of the hours of labor of seamen in accordance with the Washington agreement.

The second question deliberated on was the conditions of labor in the fishing industry. Mr. van der Steen, President of the Dutch Federation of Christian Seamen, reported on the conditions existing in the fishing industry of Holland. It was decided to make this report the basis of a comparative study of the conditions obtaining in the fishing industry of other countries, in as far as they affect labor.

#### RACIALISM

Together with other legislative bodies in the South the Senate of the Legislature of the State of Mississippi recorded its disapproval of the invitation and entertaining extended to the wife of Congressman Priest, a negro, by Mrs. Hoover. The resolution calls on the President to give "careful attention to the preservation of the integrity of the white race."

One of the Senators, J. C. Zeller, apologized for having been born in Illinois, a state which would send a Negro to Congress. About the same time, the Chicago Board of Aldermen was passing a resolution praising Mrs. Hoover's "Americanism."

#### LYNCHING

Denouncing the lynching custom as "a badge of shame to our civilization," The Southern Baptist Convention (white), at its recent annual session, held at Memphis, urged that every effort be made to build up and maintain "a public sentiment that will establish justice and banish from our borders the appalling practice of mob violence." "Never should we be content," said the Convention, "until every vestige of this barbarity is eradicated and every individual has secured to him the right of life, liberty and the pursuit of happiness."

The significance of this statement is found in the fact

that the Convention represents the largest religious group in the South, with 20,000 churches and a membership of more than 3,800,000. The statement regarding lynching was embodied in the report of the Commission on Social Service, headed by Dr. A. J. Barton of Atlanta, and was formally adopted by the entire convention and published in the minutes.

#### LUXURY

The United States last year imported from Morocco 1,250,000 pounds of edible snails, according to a report of the United States Shipping Board.

"And now the slowest of the slow has become a mighty factor in foreign commerce," said the Board's statement.

Trade estimates place the annual value of the fur catch in the United States at from \$45,000,000 to \$70,000,000, and although this is the largest production in the world, it is entirely inadequate for the requirements of the fur manufacturing industry. In a report recently issued by the Bureau of the Census, the cost of materials used by fur manufacturers, which is of course to a very large extent the cost of furs, was listed as \$195,000,000. The same report gave the total value of the output of the industry as \$300,000,000.

From the above, the necessity of large importations of furs is apparent. Before the war these importations were to a large extent in the form of manufactures or semi-manufactures. At the present time, although our total imports have jumped from less than \$15,000,000 worth to \$118,000,000 worth, raw furs represent 92 per cent of this total, and we are exporting almost \$5,000,000 worth of dressed skins.

#### BOY SCOUTS

An endowment fund of \$10,000,000 for the Boy Scouts of America was authorized at the annual meeting of the National Council of that organization held recently in New York. The money will be raised through a nation-wide campaign. Among the objects for which the proposed fund will be used are a retirement fund for professional scout leaders, a scout leaders' training school, and the publication of books and magazines. The income from a part of the fund will be used for new projects and for expansion of present activities.

It is provided that the fund shall be held by trustees who will have the power to withhold all or part of the income from the Boy Scouts of America in the event that they consider the organization either not in need of the money or unworthy of it. If the organization should dissolve the trustees will also have the power to use the money for other purposes.

#### CAPITALISTIC PRACTICES

The United States Shipping Board last winter accepted a bid of \$16,082,000 from P. W. Chapman and Company for the eleven vessels of the United States and American Merchant lines. But in the circular recently put out by the Chapman firm offering 600,000 shares of preferred stock to the public there is this paragraph: "In the opinion of independent marine authorities, based on current costs, the sound value of the vessels of the fleet (after allowing for depreciation) is \$32,500,000."

Nor did the Shipping Board receive cash. On the contrary, Senator McKellar of Tennessee said in Congress

the government would obtain only \$4,000,000 in cash, a credit of \$12,000,000, and then lend 75 per cent of \$42,000,000 necessary to build two new ships for the company. "We imagine there is a moral in all this," says *Nation*, "but we can't think of anybody at the moment who would be edified by having it pointed out."

#### BANKING

First National Bank of Chicago has increased its capital and surplus of \$25,000,000, from \$20,000,000, by transferring \$5,000,000 from undivided profits. Capital is also \$25,000,000.

The new stock was sold at \$600, the premium being used to increase capital and surplus of First-Chicago Corp., which now has \$5,000,000 capital and a considerable surplus.

Capital and surplus of First Union Trust & Savings Bank are each \$7,500,000, with undivided profits in excess of \$5,000,000. Combined invested capital is thus well in excess of \$75,000,000.

#### BANK MERGERS

The merger of the Bank of America and Chatfield-Phenix National Bank & Trust Co. means there have been 12 separate mergers announced and effected so far this year among New York banks. Actually, 14 banks have been absorbed, there being two instances where two banks were taken in at the same time. Last year there were 11 bank mergers, involving absorption of 21 banks. In the past 18 months, therefore, 18 mergers have been arranged and 35 banks in greater New York City have passed or are passing out of existence.

This year's mergers to date mean that some \$2,530,000,000 in banking assets have been acquired by the absorbing institutions. In 1928 a total of only \$663,805,000 in banking assets was taken over. Arrangements have been made so far this year to take over banking resources four times as great as were absorbed in all last year.

#### MACHINE PROBLEM

Automatic retailing is becoming more profitable and popular as a result of recent mechanical improvements and new labor-saving features, and now automatic stores are being installed and proving successful in the larger cities, and expansion into the field of grocery retailing is contemplated. As a distributive instrument, the coin-operated machine has arrived, and bids fair to become of still greater importance in catering to the everyday needs of the people.

There has been manifested in recent years a growing interest on the part of the buying public of the world in mechanical salesmen of goods, services, and entertainment, in turn, American automatic-machine manufacturers devoting more of their attention to export markets and finding here and there profitable outlets overseas for their products.

The introduction of automatic coin-operated machines in foreign countries, outside of Europe, where they are unfamiliar objects, is somewhat of an adventure. Markets apparently barren of prospects have absorbed a considerable number of machines, as in the case of Siam and Venezuela. Other markets, where conditions appeared more favorable, have proved less responsive to initial efforts.

#### DIRECT SELLING

Representatives of between 7,000,000 and 8,000,000 people engaged in "direct selling" of

all kinds of merchandise will meet in a trade practice conference at Dayton, Ohio, in October under auspices of the Federal Trade Commission. Members of the industry will endeavor to adopt standards for correction of unfair advertising. Commissioner William E. Humphrey will supervise the conference.

Application for the conference was submitted by the National Association of Direct Selling Companies, Inc., of Winona, Minn., the members of which are said to do a business of \$300,000,000 a year, employing close to 500,000 people.

#### AGRICULTURAL CO-OPERATION

Approximately 20,000,000 pounds of wool of the 1928 clip was marketed through farmer-controlled co-operative associations, according to the Department of Agriculture. The greater part of this quantity was handled by about 15 large-scale organizations.

The Pacific Co-operative Wool Producers, Portland, Ore., received more than 3,000,000 pounds of wool, and the Ohio Wool Growers' Co-operative Association, Columbus, Ohio, handled nearly 3,000,000 pounds for the wool producers of Ohio, Indiana, and Michigan.

There are about 100 active co-operative wool marketing associations in the United States at the present time. These associations serve approximately 25,000 wool producers.

#### CHAIN STORES

The New Orleans *Item* in its issue of June 14th, carried 16 pages, advertising the A & P chain stores. In its news column it advised the laboring man to purchase from the A & P despite the fact that all the money received by them is taken out of the city.

Some years ago New Orleans had a wealth of independent small groceries. Today the A & P, Piggly-Wiggly, H. G. Mill, etc., control about 95% of the city's grocery trade. These chain stores do not recognize the clerks union, nor do they handle union made goods.

#### COLLECTIVE BARGAINING

The right of the employees to collective bargaining is given specific recognition in a recent decision of the Industrial Commission in Colorado in its findings in the Centennial Mine case, a lignite mining company, according to a statement of the Bureau of Labor Statistics of the Department of Labor.

By the decision the employees of the company are granted the same rate of wages and conditions of employment as prevail under the agreement between the Rocky Mountain Fuel Company and the United Mine Workers of America, it is stated.

#### COMMERCIAL ASSOCIATIONS

The general tendency of the present, to organize for mutual help, has now found expression in the Merchants Legislative Association of Missouri, recently organized and intended to defend and further the interests of both independent retail and wholesale merchants operating within the confines of that commonwealth.

It is the program of the organization to relieve the deplorable conditions existing in the retail business and the wholesale business in Missouri, brought about by the operation of Chain Stores.

## Franciscans, Victims of Kulturkampf, on Their Way to the U. S.

(Concluded)

Unrecognized by anyone, we reached Lippstadt. Here we entered an omnibus awaiting us, which carried us to Rheda, a town near Wiedenbrueck. Having requisitioned special coach service at this point, we finally arrived late in the afternoon at our motherhouse in Warendorf, after a journey of two days and one night. But the journey was continued the following day, our troop being increased by the addition of all the Novices at that monastery and several Fathers; scenes similar to those we had experienced on leaving Annaberg were witnessed here. A large number of people had gathered in the court in front of the monastery and attended our departure. In the neighboring town of Freckenhorst the people stood in the street in front of their houses, some of which they had decorated for our departure with flowers as for Corpus Christi day. This was done to honor the Westphalian Fathers who were going away.

As far as Ahlen we were obliged to travel by wagon; here, however, we took the train for Duesseldorf, where, on our arrival, we went to the monastery, again late in the afternoon. This was the meeting place for all who intended to journey to America with us. The roll was called; there were some eighty Fathers, Clerics, Brothers and candidates who were to leave the same night on a Rhine steamer for Rotterdam, where we were to start on our ocean voyage on a ship of the same name (Rotterdam.)

In order to avoid undue notice it was arranged that the members of the party should go down to the landing in groups of 5-6. To our surprise, however, and although it was quite dark, we found the river front crowded with people who wished to be present at our departure. Coming in civilian garb and separately, we were scattered and unrecognized among the crowd, who were obliged to wait a long time with us for the arrival of the boat. To listen to the expressions of impatience and amazement, asking why both the ship and the Franciscans did not come, struck us as an adventurous experience, since we stood alongside the questioners; but we took care not to reveal ourselves until finally, after one o'clock in the morning, the steamboat, coming down the Rhine, effected a landing. The Fathers, etc., till now concealed in the crowd, moved forward and rushed onto the landing stage leading to the boat, to the great amazement of those among the crowd next to whom they had stood unrecognized for so long. We immediately moved down the Rhine, accompanied by the blessings of the good Duesseldorfer, who now, as we left, gave vent to the pious sentiments of their hearts in beautiful hymns to the Mother of God. "O Maria hilf!" was one of the songs the breeze carried down to us through the dark night. . . .

The journey to Rotterdam occupied the entire day (Friday). Hr. Albers, a merchant from Muenster, was our escort; he provided for our quarters on the liner Rotterdam. In the evening the Franciscan Fathers in the city of Rotterdam, who are in charge of parishes, visited us. The following morning, Saturday, we turned toward the open sea in a mixture of sunshine and a bit of rain, under a beautiful rainbow, the while we chanted the "Ave maris stella." Soon the sea became so rough that none but the pilot and one officer remained on deck. Sea-sickness immediately played such havoc with the passengers that except for myself, only Father Eugene Puers, leader of the entire party, was able to appear in the dining-room of the first cabin for dinner. P. Isidore Loeser attempted to follow his example, but after casting a look at the food, promptly disappeared.

The following night the ship cast anchor off Vlissingen (Flushing). The next morning, Sunday, and at the same time solemnity of the feast of St. Anthony, the first Holy Mass, with the customary reception of Holy Communion, was celebrated on ship-board. I had the good fortune and the honor of being celebrant. The heavy weather had subsided, and in the course of the forenoon we left the ship, which in the meantime had landed in the harbor, to attend the late mass in the nearby parish church. In the afternoon the inhabitants, probably Catholics for the greater part, came to the harbor to visit us having read of us in the newspapers.

An entire mountain of coal was stored away in the ship's belly, since almost three weeks were required for the journey across the ocean. An altar was erected in the steerage, ornamented with two oil paintings of Mary and Joseph, which to this day hang in the corridor of the monastery at Teutopolis, Illinois, over against the door leading to the garden (near the library). There was enough space in front of the altar to permit us to recite in common the office and choir prayers during the day. Between times we sang numerous songs in honor of the Mother of God, of St. Francis, St. Anthony, etc., in common on the upper deck. Thus the time was spent pleasantly enough, though life is commonly monotonous at sea, since there is little to see and less to hear, for the frequent signals necessary during heavy fogs are extremely unpleasant to listen to. The constant forward movement and swaying of the ship finally communicates itself to the human body and its senses in such a measure that a sudden stop, particularly if unexpected, causes a great sensation among the ship's passengers. That was our experience when our ship had reached the vicinity of the banks of Newfoundland. The Captain had the steamer stopped because a fish had been offered him for sale from a fisherman's boat. Everybody, except Brother Hubert Schneider, who was taking an afternoon nap below, rushed on deck. Awakening suddenly, he discovered that the ship was not in motion, and

at the quarters, otherwise so full of life, were his horror, vacated. Not trusting his senses rushed up the stairs to the deck and here, trembling all over, found his companions. Since they could not refrain from laughing at sight of him, he delivered a severe lecture, quoting from Holy Writ to prove how well founded his fears had been and how godless was their conduct in poking fun at his distress. However, sad to relate, he encountered naught but deaf ears and hard hearts among his audience, and the more he inveighed against their laughter, the firmer this vice of laughing gripped his incorrigible companions.

July 1, 1875, on a Thursday afternoon, we rode under a sunny sky into New York harbor. A small steamer, on whose deck stood a Capuchin father and some Sisters, circled like a wagtail round our great ocean liner. They had expected us and had generously provided quarters for our party of eighty. We were given supper and ample sleeping facilities for the night. During supper the school children set off some fire-crackers in the school yard. The evening of the day following, after we had seen quite a bit of the city, guided by Father Ivo, Capuchin, we took a train, and journeyed, via Buffalo, Canada, Detroit and Chicago, to Effingham, Illinois, whence a special train carried us to Teutopolis, our destination.

The day of our arrival was July 3, 1875. Mid ringing of bells we were escorted through the village to the parish and monastery church, where the then Guardian, P. Gerard Becher, addressed us and gave the benediction of the Most Blessed Sacrament. The College, in front of which the train stopped, was at that time so small that one could barely spy the building through the trees; nevertheless it afforded room enough for most of us during our temporary stay, since the students were away on vacation. During the night a storm of such violence broke as I had scarcely ever before experienced.

The day following, Sunday, July 4, P. Augustine McGlory, O. F. M., celebrated his First Mass, Father Arsenius Fahle, who had come with us from Germany, assisting as Deacon. The philosophers left for Quincy with Father Leopold Irenaeus, the present (1900) Provincial in Germany. The postulants and candidates remained in the College at Teutopolis; Father Richard, one of the exiles from Warendorf, and I being appointed rectors.

Writing to the Ludwig Missions-Verein in Munich in 1853 the missioner Fr. Weninger, J., reports regarding a mission held in New Vienna, Iowa:

"The Rt. Rev. Bishop gave the city this name out of gratitude for the contributions received from the Leopoldine Foundation. A Tyrolese, Fr. Lentner, is in charge. More than 200 families live there, not one of whom is Protestant. The last remaining three I received into the Catholic Church at the Mission. . . ."<sup>1</sup>

<sup>1</sup> Annalen z. Verbr. d. Glaubens. Vol. XXII., 1854. Munich, p. 410.

## A Martyr of Charity, the Reverend Francis X. Seelos, C. SS. R.

### V.

The dark clouds of war had been gathering for more than two decades. The storm broke in the spring of 1861. Little did those, who fired the first shot at Sumter or who took part in the first battle of Bull Run, ever imagine that they had begun one of the bloodiest wars in the history of the world. Little did Father Seelos and his young confreres think, as they prayed and studied in monastic silence amid the rugged mountains of western Maryland, that this war would drive them from their quiet home.

Owing to the precarious position of Cumberland and the encampment of the enemy close by, the lives of the students were often endangered. The thunder of the cannon frequently shook the walls of the convent and the wounded were carried in large numbers to the Mountain City. On one or the other occasion the students were taken for Southern troops and a detachment of a Northern regiment was sent to capture them. The order was given to approach cautiously and fire if they proved to be the enemy. Among some notes of those days we find the following: "In the summer of 1861, while playing games for recreation, the students were taken by some Northern troops, who were observing them from a position near by, for a part of the vanguard of the Southern army. Several soldiers were ordered to approach the appointed place slowly and cautiously, with the special command to fire if they proved to be the enemy. This would be the signal for the regiment waiting below to begin the attack. The command was obeyed. The eyes of all followed the detachment and awaited the signal agreed upon. Those sent in advance stood still, and seemed to be assured that they were soldiers of the enemy; yet no shot was fired. What could be the cause of this hesitation? The leader of the detachment felt certain, from the position he occupied, that they were near a party of hostile Southerners. He tried three times to fire but each time without success. Meanwhile, he discovered his error and gave the signal to the awaiting regiment, that there was no harm near. Then only the students became aware of the danger that threatened them and that the intervention of Providence had averted a sad catastrophe."<sup>1</sup>

With the wounded and dying soldiers filling every available space of the city, with the lives of the young students threatened in such a way, it did not seem conducive to their progress in the school of science and virtue to retain them any longer in Cumberland. At the dawn of 1862, the young Redemptorists, with their zealous Prefect, took up their abode at Annapolis. There, within the shadow of the Naval Academy, where men are trained in the science of naval warfare, the youthful followers of Alphonsus made rapid progress in the divine art

<sup>1</sup> Notes in the Redemptorist Archives.

of carrying on the spiritual war against sin and impiety.

Whilst Father Seelos continued to lead his brethren by word and example, he did not forget the wayward, weary souls of the parish. Shortly after his arrival in the Capital City, he discovered several German families, who had become weak and luke-warm in the practice of their duties. Saint Mary's was the only Catholic church in the vicinity. The sermons were always preached in English. Father Seelos often visited the fallen away Germans and invited them to attend a Class in Catechetics, which he held in the school house on Saturday. How many a cold, indifferent heart was once more inflamed with love for Christ by his sincere, simple instructions.

Father Francis had now directed the affairs of the House of Studies for well nigh five years. Daily he had led the students by his earnest exhortations and living example. He had been a kind father, and the mutual confidence between him and his subjects was as great as is found only among friends, between a noble, tactful father and loving, obedient children. Now God determined to separate them. In November, 1862, word was received from superiors that Father Seelos should lay down his duties at Annapolis and take up his work on the missions. From the quiet monastic silence of the studentate he launched forth to battle for souls. Although he preferred the peace of the monastery, nevertheless he accepted his new duties with the joy of a child. God called him to be Superior of the Missions and the good God must be obeyed.

His first apostolic work of this nature carried him to Loretto, Pennsylvania, where he conducted a mission and later a retreat for the clergy of Pittsburgh. While carrying on these labors he wrote as follows: "At present I am in Loretto, a mountain town founded by a Russian, Prince Gallitzin. This holy man bade an eternal farewell to the world, became a priest and labored so zealously and indefatigably that the whole County Cambria, with but few exceptions, is Catholic. One breathes here a purely Catholic air, and feels so well that I would like to stay here forever. I can let myself be seen here with the religious garb without fear, in the country as well as in the streets of the city. The Bishop of Pittsburgh has chosen a very simple but roomy country house, situated near Loretto, to assemble therein the priests of his diocese to make the retreat, in which he himself takes part, and which I have been appointed by my Provincial to conduct. The Bishop is certainly a distinguished man, very simple and remarkably amiable. In his presence and that of twenty-two priests I must give three meditations and one conference every day. Tomorrow will be the last, and I thank Our Lord and His Blessed Mother that everything passed so well. On October 6th I shall probably see my dear smoky Pittsburgh, but only for one day. Then I shall go to Chicago, Illinois, where a large mission is to be given. In this State there will be several missions and when these are concluded, I will begin in Ohio, mostly in the

English language. But there are everywhere so many Germans, it is necessary for all the Confessors to be able, at least, to hear confessions in German."<sup>2</sup>)

In all these labors, no matter how difficult they might be, the same zeal that animated him as Prefect of Students, urged him on as a missionary. On one occasion, while giving the instructions of confession, he spoke of the danger of deferring to make one's peace with God. So penetrated did he become with this truth, that he extended his arms and cried aloud: "O ye sinners that have no courage to confess your sins because they are so numerous, or so grievous, or so shameful, O come without fear or trembling! I promise to receive you with a mildness, and if I do not keep my word, I here publicly give you permission to cast it up to me in the confessional, and charge me with falsehood."<sup>3</sup>)

From that hour, the people besieged his confessional all day and far into the night. How many wayward, careless, sinladen souls were relieved of their burden the following anecdotes reveal: "One man made the resolution at the opening of the mission, to attend Mass only and then to return home with his ox team, although his pious daughter begged him not to neglect, or perhaps despise the proffered opportunity and grace of the mission. He did not follow the well-meant advice; and when he wished to drive over a bridge near by, the oxen refused to move any farther. When he violently whipped them, they rolled over on the ground. He became more passionate and struck them with greater force until one of them wounded him in the hand. Then he determined to turn back and assist at the mission. The oxen went at once. The man also influenced his sons to attend the mission."<sup>4</sup>)

"A German had so far lost his faith, that he no longer believed in God. When the people went to church, he remained at home and amused himself with his little son. Then the thought struck him, 'Whence comes this faith in God? I cannot convince myself of it. But if there is a God, let Him prove to me by a visible act that He exists.' As he said this in his mind, his beloved child fell dead on the floor. The father attended the mission after this and not only believed there is a God but believed also that God teaches us through His Church."<sup>5</sup>)

"A lukewarm Catholic had married a Protestant woman. He himself attended no church, and he did not want to assist at the mission. Curiosity overcame the woman. She put her seven year old boy to bed, left her husband to guard the house, and went to church. After some time the boy began to scream fearfully; the father hastened to the bed room and found his son almost dead of fright. He took him in his arms. The mother soon returned and the boy related to both of them that the whole room seemed to be enveloped in flames. He saw the crucifix in the brightest light and beside him a man in strange dress. (On a minute description, the mother

<sup>2</sup>) Notes in Redemptorist Archives. <sup>3</sup>) Ibidem. <sup>4</sup>) Ibidem.  
<sup>5</sup>) Ibid.

ognized the very missionary at the same time in pulpit). The Protestant woman immediately tened to the church, although it was late at night, desired to become a convert at once. She and whole family became fervent Catholics." <sup>6)</sup> merous other examples could be mentioned in cof of the astounding manner in which God ssed His obedient servant.

Another mark of his zeal may be seen from the rraordinary means he employed to win back the en away, neglected, lukewarm Catholics. Many his missions were preached in English, yet he er forgot the immigrants from the Fatherland. erywhere he preached a few sermons for the rmans and thus kept the age old faith burning in hearts of those who claimed America for their popted land. In this manner the years 1864 and 55 were spent conducting missions up and down land, from Chicago to New Orleans, and from delta of the Mississippi to the storm-beaten, lk-bound coast of New England, bearing numer- s, fallen souls back to the great Heart of Christ.

MAURICE A. DRISCOLL, C. SS. R.

### Collectanea

While the names and achievements of at least e more prominent Presidents of the C. V. of rmer days are mentioned occasionally, the emory of the Secretaries of long ago seems ell nigh obliterated. But of their number too ot a few seem to have been men of considerle ability and unselfish devotion to the cause our organization. One of these, Fr. Norbertus oller, of the Order of Minor Conventuals of Francis, the Proceedings of some of the early nventions reveal, exerted considerable influence on the development of the C. V. during the st decades of its existence. The fact that he turned to Europe may have something to do with his being forgotten.

According to the Necrologium of the Syracuse Province the Immaculate Conception B. V. M. of the O. M. C. Norbert Stoller was born on the 19th of September, 32 (unfortunately it is not recorded where); he made s profession on the 2nd of April, 1854, and was ordained on the 10th of August, 1856. He died at Oggersheim, in avaria, on September 5, 1884.

More should also be known of Fr. Fidelis ehm, of the same Order, and for a time Pro- ncial Commissary-General at Syracuse, N. Y., who was ultimately created Bishop of Moldavia Rumania). St. Fidelis Society, affiliated with e C. V., erected a tablet to his memory in the ssumption Church B. V. M., at Syracuse.

The laudable custom to publish in *Nuntius Aulæ* article on the history of some parish in charge of the Fathers of the Precious Blood is again ob- rved in the July issue of that magazine. Frater erbert G. Kramer, C. PP. S., writes on St. Henry's rish, St. Henry, Ohio, organized ninety years ago. owever, the community St. Henry is even older

by a number of years, since the writer reports that German settlers in Darke County had by 1837 "formed a small town in the forest," adding "all these settlers were loyal Catholics."

For several years they attended divine services at Minster, fourteen miles away, and after 1837 at St. John, about eight miles distant. Two years later Archbishop Purcell, of Cincinnati, granted their request that a parish should be founded in the little settlement, and he came to dedicate the church in 1842.

The present church structure is the third one in the history of the parish; it was dedicated on July 25, 1897, by Archbishop Elder. The article reveals that the bricks used in the erection of this structure were made on the church premises. "The labor was performed by the parishioners," the author of the sketch writes, "who likewise furnished the rough lumber, sand and the other material for the building."

To judge by their names, the settlers were all from northwestern Germany, the low country, where even to this day much pure Saxon blood prevails.

The Precious Blood Fathers were in charge of this parish from 1845 to 1848, and have continued there uninterruptedly from 1851 to the present time.

Among the recent accessions to the Historical Library of the C. V. there is the Constitution, By-Laws, and Minutes of the former Society of the German Catholic Teachers of the Diocese of St. Cloud, Minnesota. Organized at Richmond in August, 1887, this Society continued until 1905, holding its last meeting at St. Cloud on August 20 of that year.

Its meetings must have been spirited and quite worth while at one time, according to the Minutes. Papers of a pedagogical nature were read on these occasions by priests and teachers. Addressing the members assembled at Richmond on August 11, 1896, only four weeks prior to his demise on September 19, the venerable Bishop Martin Marty, O. S. B., said, he was greatly pleased to have in Stearns County a Society of Catholic teachers, which met at least once a year to discuss matters pertaining to the welfare of the schools. He suggested that, since the Society had now existed for ten years, it might be advisable to print its Constitution, after it had been once more thoroughly revised.

A list of members from the time of organization until the demise of the society, almost one hundred, adds to the value of this Minute Book, which was deposited with the Central Bureau by William A. Boerger, the organization's last Secretary.

Let this suggest to others, in possession of old records, or documents and letters of any kind pertaining to the German Catholic element in America, the thought of entrusting them to the Historical Library of the C. V., which is to be kept intact as a separate entity for all times, according to a by-law adopted at the Salem Convention.

<sup>6)</sup> Ibid.

## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

President, **Willibald Eibner**, New Ulm, Minn.  
 First Vice-President, **Hy. B. Dielmann**, San Antonio, Tex.  
 Second Vice-President, **Joseph Adler**, New York, N. Y.  
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Trustees, **Michael Deck**, St. Louis; **E. A. Winkelmann**, St. Louis; **Jos. F. Brockland**, St. Louis; **Otto H. Kreuzberger**, Evansville, Ind.; **Anth. J. Zeits**, Philadelphia, Pa.; **Wm. Siefen**, New Haven, Conn.; **John A. Roehl**, Milwaukee, Wis.; **John J. Jantz**, Detroit, Mich.; **John L. Sebald**, Baltimore, Md.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and five members at large.

Hon. Presidents: **M. F. Girten**, Chicago, Ill., and **Charles Korz**, Butler, N. J.

Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

### The Holy Father Blesses the C. V.

In response to a cablegram of homage, addressed to the Holy Father by the Archbishop of Portland in the name of the Central Verein and the Nat. Cath. Women's Union in the course of the Salem convention, Pope Pius XI responded as follows:

Archbishop Howard,  
 c/o Catholic Cathedral,  
 566 Davis Street,  
 Portland, Ore.

Holy Father very grateful homage Catholic Central Verein and Catholic Women's Union. Heartily bestows Apostolic Blessing.

CARDINAL GASPARRI.

\* \* \*

During June Archbishop Howard had advised His Excellency the Apostolic Delegate in Washington, the Most Rev. Archbishop Pietro Fumasoni Biondi, of the convention and extended an invitation to him to attend. In his reply the Apostolic Delegate declares:

"... As you realize, of course, it is quite impossible for me to make this long journey. However, I am pleased to ask the blessing of Almighty God upon the delegates and to pray that the Holy Spirit will direct the deliberations of the Convention."

## Fundamentals of Christian Solidarism

A soil becomes personal to a man. The longer he works it the more it means to him and the greater should be its response. It never grows old to him. Memories become imbedded in it, and it expresses the generations of men. There is a flair for new land, and yet it is on the old soils that a permanent agriculture must rest.

L. H. BAILEY,  
*The Harvest*<sup>1</sup>

\* \* \*

Small holdings are much more important today than they were in former times, when private property in land was not necessary for a large portion of the population inasmuch as the feudal relations legally afforded to many the fruition of the yield of the land and the right of temporary use of part of the Lord's domain. Now that this security has been lost, the people must be compensated by private holdings.

Therefore our demand in the struggle for the restoration of society must be: Small holdings—tenures made as safe as possible—privately owned, preferably by those tilling the soil, the creation of homesteads, to use a recent phrase, under provisions enabling the gradual amortization of debt on the land.

We cannot comprehend that people fail to literally grasp with their hands the significance of the aim. We deem it well nigh impossible to summarize in a few words all the moral, social and political advantages that must flow therefrom.

A. M. WEISS, O. P.

\* \* \*

As against the lot of our wage workers, who live each day by that day's toil, how enviable was that of the humble citizen of the German cities of the middle class, the half-peasants, the serfs and bondsmen of the Middle Ages, men like the salt-workers in the episcopal mine Durrenberg near Salzburg or the subjects of Gengenbach Monastery in the Black Forest, and the South German small tenant-owners on a manorial estate even down to most recent times! While they owned a small piece of private property, they were, in addition, part owners, or part users of the commons or the land of the lords. Although their rights were not as far-reaching as those of men living under the Hessian right of use of the commons, which was absolutely the same for rich and poor, nevertheless the principle held true practically everywhere: "We hold water and pasture-lands as a fief from the Heavenly Father." And thus one finds everywhere the small owners and owner-tenants made use of water and pasture-land for their advantage as well as did the wealthy lords. In particular they had everywhere the right to take wood for fuel, for building houses, barns and fences, to make wagons and plows. Thus, in spite of many burdens and hard labor, they stood on firm ground and felt themselves safe and comfortable.

The consequences resulting therefrom for the

<sup>1</sup>) New York, 1927, p. 129-130.

ire moral life and their social conduct can only be estimated by a comparison of their lot with that of the modern worker.

A. M. WEISS, O. P.<sup>1)</sup>

### The Salem Convention, a Splendid Catholic Demonstration

*Catholic Action Given New Impetus By and Within C. V. and N. C. W. U.*

We came into a strange land, but we met with a welcome that made us feel entirely at home, and found that the Catholic Action which the Central Verein recognizes and cherishes as its mission duty, is almost a household word among priests and delegates in the new country. And so we were at home also with our wishes and aspirations, and our work could begin the moment the convention opened.

This is how some serious minded delegate, returning to the society in the Middle West or the West, which had sent him as its representative to the 73. General Convention of the Central Verein, held at Salem, Ore., July 13-17, might seek to make plain to his fellow members at home, that the C. V. is the same organization beyond the Rockies as it is on this side; that its ideas and principles are identical, whether cherished by members on the Atlantic seaboard, on the Pacific slope, or in the Ohio or Mississippi valleys; that the common endeavor, Catholic Action, is far from being something strange or new to the men of the Far West, who heretofore had been but occasionally represented at C. V. conventions, and then only by one, at the highest two delegates. In fact, the interest displayed by priests and laymen of Oregon and California, on this occasion, as well as by those who came from Washington and Idaho, and still more the keynote sounded by the Bishop of Spokane, Rt. Rev. C. D. White, in the sermon delivered at the Pontifical Field Mass on the morning of the 14th, and by the Archbishop of Portland in Oregon, Most Rev. Edward D. Howard, at the mass meeting in the afternoon of the same day, Catholic Action in principle and practice—these factors spurred the delegates from the older states, practically from the first, to a realization that here, in Salem, it was necessary to put their best foot forward or be forced to fall out of line; that the best they knew and were able to report was not beyond what the Far West knows, is willing to do and has done; that the 73rd convention was bound from the inception to take rank with the most gratifying, in more than the essential and accidental respect, with the best of those of the past decade.

And this realization was sustained and supported by the developments of each day devoted to routine sessions, from the morning of the 15 to noon of the 17. The field mass was a most impressive spectacle, local newspapers estimating the gathering at 10,000; the mass meeting offered, apart from the Archbishop's address, excellent addresses by the Governor of Oregon, the Hon. I. L. Patterson; by Most Rev. Msgr. L. Nau, Rector, St. Mary's Seminary, Cincinnati, on Religion in a Nation; and by A. F. Brockland, of the Central Bureau of the C. V., on The Meaning of Catholic Action. And the stimulating and instructive note struck on this day was sustained till adjournment. The messages of the Presidents of the men's and women's branches, Mr. W. Eibner and Mrs. S. C. Wavering; a paper by Rev. Dr. A. J. Muench, St. Francis Seminary, St. Francis, Wis., The Significance of the Settlement of the Roman Question; one by Mr. Frank Saalfeld, Salem, on A Union of State Leagues and Societies on the Pacific Slope; another by Mr. F. P. Kenkel, Director of the Central Bureau, on the endeavors of this institution in Catholic Action; yet another by Mr. Nic. Dietz, Brooklyn, on Development of Our Societies in the Spirit of Catholic Action; a timely discussion of the Problems Confronting Youth in the Modern World, by Rev. Gregory Robl, O. S. B., Portland, Ore.; a discourse on Rural Co-operation, by Rev. F. Leipzig, Eugene, Ore.—these addresses, which formed features of various meetings of the men's convention, lifted them out of the class of routine sessions and gave them high educational value, each subject being viewed from the angle of Catholic Action. This comment applies likewise to the deliberations of the joint committee on Resolutions and the sessions of the sub-committees, and furthermore also to the presentation of the Resolutions, each accompanied by an illuminating explanation.

The same may be said of the sessions of the Nat. Cath. Women's Union, at which papers were presented by Rev. Mark Wichmann, O. S. B., Tacoma, Wash., on The Family, and Rev. L. Sander, McMinnville, Ore., on Dangers Threatening Woman and the Family, while addresses by the Spiritual Director, Rev. A. Mayer, St. Louis; Mr. A. F. Brockland, of the Central Bureau, and others, the report of the President of the Union on the endeavors of the component branches, and the reports of committees on resolutions, on affiliation of rural societies and other committees ever again stimulated interest and offered encouragement.

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The genuine interest in Catholic Action, evidenced by His Grace Archbishop Howard—on various occasions, not the least significant of which was the issuing of a Lenten Pastoral Letter on this subject, was repeatedly displayed during the convention, coupled with interest in the C. V. Not only did the Archbishop actively participate on the 14th, but also returned from Portland, some 50 miles by rail, on the Tuesday of the convention and spent several hours in the sessions of the delegates. His encouraging attitude was closely paralleled by that of a number of priests. One thing is certain: The delegates, priests and laymen and women, journeying over the Rockies to Salem, could by their best efforts, without the truly whole-hearted and efficient labors of the clergy and laity of the Far West and the kind spirit shown by them, not have succeeded in holding even a half-way satisfactory convention on this occasion; aided, sustained and inspired, however, by the people of Oregon and the neighboring states, and in particular by those of Salem and the surrounding communities, the delegates succeeded in making of the convention a Catholic demonstration, the memory of which may now be added to a long list of important and helpful meetings arranged by and for the Central Verein of men and women in the past.

Skeptical delegates and non-delegates harbored the opinion till the last moment that at best Salem could provide for one or two impressive demonstrations on the opening Sunday and that there was serious danger the rest of the convention would fall flat. As a matter of fact, however, strange as it may seem, and tremendously impressive as the Sunday gatherings were, there was no hiatus, no disparity between the first and the remaining days of the gathering. The writer heard more favorable comments on the convention on Tuesday and Wednesday than he had on Sunday or Monday. And, to the great joy of all Archbishop Howard, Rev. J. R. Buck, pastor of St. Joseph parish, Salem, in whose immediate environs the business sessions took place, and a number of priests from Oregon and other far western states declared the convention would

<sup>1)</sup> Soziale Frage und soziale Ordnung. 4 Ed. Part II. 926-7.

exert a most wholesome influence in favor of Catholicism on the Pacific slope.

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This development, coming as a surprise to many, is all the more fortunate. Mr. Jos. Matt, editor *Der Wanderer*, St. Paul, and a veteran in the movement measured by years of service, notes this change of attitude in the face of the evidence of fact. Having sketched the considerations apparently militating against a convention at all on the Pacific slope, and, seemingly, at any rate, against prospects for a truly successful convention—mentioning in passing also the relative weakness of Catholics in Oregon and particularly the small number of C. V. members and the men and women of our stock residing there—declares: “So then the pessimists were wrong again,” applying to the Salem Congress a phrase uttered by the late Dr. Ernst Lieber at the close of the Milwaukee Catholic Day in 1898. Leading up, by a listing of adverse conditions to the proposed gathering, Mr. Matt writes:

“Then came the Convention of the Central Verein, and its effect upon our coreligionists in Oregon was somewhat like that caused by Görres’ ‘Athanasius’ upon the Catholics of Germany. Görres,<sup>1)</sup> his biographer writes, raised up the Catholics. Thus, too, with our Convention. Even in itself the expected coming of a Catholic Federation to Oregon was bound to exert an encouraging influence upon the Catholic minority of that state. But the tremendous force of the meeting, particularly the solemn religious services celebrated in the open on Sunday morning and the mass meeting, held in the same place, the State Fair Grounds, on Sunday afternoon, necessarily made an important impression also upon the non-Catholic population. The detailed reporting, in word and photograph, in the daily newspapers, not only in Salem, but in Portland and other large cities on the Pacific coast, removed the last doubt of the latter fact. And the press mirrored public opinion. One could have substantiated this dozens of times from conversations with individuals of all classes of the population. In Salem itself, the entire public was under the influence of the convention during these days, and in Portland the Central Verein was universally accorded select courtesy and attention, and on more than one occasion one felt, people, who hold aloof from Catholic life, were solicitous of re-establishing, in the minds of visitors coming from all parts of the country, the good repute of the State of Oregon. Possibly this was done in some instances for material considerations; but one is allowed to assume in general that what one heard were frank and honest expressions inspired by fairness and respect. The Most Rev. Archbishop of Portland, priests and laymen emphasized again and again how grateful they were to the Central Verein and the Cath. Women’s Union for their coming to Salem and how lasting the effect thereof on Catholics and non-Catholics would probably be.”

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The number of delegates attending the sessions of the men’s and women’s branches was in the neighborhood of 200. 136 were registered in the men’s convention, upwards of 45 in that of the women’s Union. Distribution, too, was equitable, States as remote as Connecticut and Texas being represented, the latter even by three men and five women delegates. Maryland, to whose capital city, Baltimore, the 1930 convention will be called, was on a par with Arkansas, New York and Ohio, each of which had sent 2 delegates. Oregon had the largest, though not an excessive delegation, while California had sent 11 men, as against an equal number from Wisconsin and 12 from Minnesota and even 16 from Missouri, all of which states were likewise creditably represented at the meetings of the women.

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<sup>1)</sup> John Joseph von Görres (1776-1848). German Catholic savant; politician, teacher, publicist. Champion of renewal of Catholic life in Germany, being acclaimed “glorious defender of Catholic truth in Germany;” his “Athanasius” (1838, 4 editions) was a defense of the Archbishop of Cologne against the Prussian government. Ed. C. B. S. J.

As usual, the Committee on Social Propaganda opened its preliminary deliberations. On their recommendation the Executive Committee later ratified the nomination of Mr. Otto H. Kreuzberger, of Evansville, Ind., to membership in the body, under which the Central Bureau functions. Another recommendation, also approved, was to the effect that the permanent character of the Library of the Bureau, particularly the Historical Library, be recognized and safeguarded by amendment to the By-Laws of the C. V., and that the erection of a fireproof building for library purposes be approached. Yet another decision bearing on the Bureau and St. Elizabeth Settlement, conducted by it, authorizes the Bureau to borrow up to \$4,000 for the enlargement and improvement of facilities provided by this childcaring and social service institution. The Executive Committee further heard from one of the Trustees, Mr. Wm. Siefen, Connecticut, and acted favorably upon, a project to raise the \$40,000 still lacking from the Endowment Fund in the period between the Salem and the Baltimore conventions; the contributions are to be solicited as jubilee gifts, in view of the 75th anniversary of the founding of the C. V., in units and multiples of 75, whether it be cents or dollars. This proposal was also approved by the convention, with the provision that a committee be entrusted with the gathering of the fund.

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Besides considering the Message of President Eibner the Executive Committee listened to a discussion of the importance of District Leagues, led by Mr. John P. Rehm, Missouri, and Mr. J. M. Aretz, Minnesota.

The labors of the Resolution Committee resulted in the drafting of fourteen declarations, dealing with: The Holy Father; Catholic Education; Catholic Action; Charity; Peace; Solitude for Catholic Youth; Farm Relief; Credit Unions; Cost of Hospitalization; Federal Control of Education; Immigration, the National Origins Clause; Pioneers of the Far West; The Catholic Truth Society of Oregon; The Pontifical College Josephinum.

The Resolutions ratified by the convention of the National Catholic Women’s Union treat of: The Holy Father (identical with that of the C. V.); International Peace; False and Perverted Feminism; Equal Rights Movement; Birth Control; the Press—The Home Library; Training for Higher Ideals; Modesty in Dress; Beauty Contests and Modern Iconoclasts.

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But few changes were made in the personnel of the officers of the C. V., while those of the N. C. W. U. remain the same. The result of the balloting for C. V. officers was: President, Willibald Eibner, New Ulm, Minn. First V. P., Hy. B. Dielmann, San Antonio, Tex.; Second V. P., Joseph Adler, New York; Third V. P., Frank Saalfeld, Salem, Oregon; Fourth V. P., Mrs. S. C. Wafering, Pres. N. C. W. U.; General Secretary, Frank J. Dockendorff, La Crosse, Wis.; Assistant Secretary, Wm. A. Hammeke, Philadelphia, Pa.; Treas., Geo. Korte, St. Louis Mo.; Marshall, M. Weiskopf, St. Paul, Minn.; Trustees, Jos. F. Brockland, St. Louis, Mo., Wm. H. Siefen, New Haven, Conn., and John A. Roehl, Milwaukee, Wis.

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While a number of priests and laymen labored most devotedly and efficiently to make the Salem Congress the truly remarkable convention it was, and while it is difficult to select those to whom the C. V. owes the heaviest debt of gratitude, none of the individuals concerned will resent special mention of the exceptional merits of the dynamic chairman of the local Committee on Arrangements, Mr. Frank Saalfeld. Having suggested to the Executive Committee at St. Cloud Salem’s willingness to accept this year’s convention, he labored incessantly from August last till the last moment of the Salem gathering for the success of the undertaking; he maintained the goodwill of clergy and laity for the hazardous venture; ever and again he helped overcome diffidence on the part of tried men of the C. V. in other states; besides corresponding with societies in the Far West, he personally visited societies in three cities in California and in several communities in Washington in the interest of the conven-

the C. V., and the proposed formation of a Pacific Federation in our organization. Not that Mr. Saalfeld stood alone; His Grace the Archbishop, priests and laymen were as one in favor of making the C. V. welcome and fostering Catholic Action with and by means of the convention. But Mr. Saalfeld and two Oregon priests were practically the sole representatives from that State, and had attended one of our conventions and knew what organization would like to have and would like to be. Nor did anything occur at any time to mar the duty and sincerity of this first gesture. The press was ever more generous to the C. V., and the non-Catholic element of the population of Salem was at all times courteous in a friendly way. These things and the beauty of nature blended in harmony to make of the stay in Salem and Portland, and the visit to outlying towns—including

a brief stop at St. Benedict Abbey—a most pleasant experience.

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The official welcome by Mayor T. A. Livesley, Rev. Jos. Scherbring, Spiritual Director of the State League of Oregon, Rev. J. R. Buck, pastor, St. Joseph parish, Mr. Saalfeld, Archbishop Howard, Governor Patterson, as well as Fr. Buck's brief leavetaking voiced the same sincerity we have already noted. Fr. Buck's parting words, to the effect that non-Catholics had been edified by the earnest demeanor of the delegates, by the absence of any "whoopee-making," proved that serious minded people outside the fold appreciate Catholics all the more for devotion to duty and abstinence from the frivolities and worse that characterize some conventions.

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Brief addresses to the delegates by His Lordship, the Abbot of St. Benedict, Rt. Rev. Bernard Murphy, O. S. B., Rt. Rev. Msgr. A. Hillebrand, Oregon City, and several other priests, including the active spirits among the younger clergy who co-operated in a dozen ways, gave encouragement to labor for the Central Verein as such and in particular as an instrument for Catholic Action.

### The Press and the Salem Convention

Generous as was the press of Salem and Portland in the amount of space given the Salem convention and in the spirit of goodwill with which it approached the event and the deliberations, the attitude of the Associated Press and the Universal News Service must not remain unnoticed. Passing through Klamath Falls, in the southern extremity of Oregon, on the return journey to St. Louis, we discovered the local newspaper of July 18 had an item on the convention. On reaching St. Louis we found a local paper had printed several A. P. dispatches on the gathering. Moreover, a friend in Pittsburgh and two corespondents in Washington, D. C., commented on the publicity given our meetings by local papers, the one even referring to the resolutions that had been presented in the *Star*, the other, a Congressman, writing:

"I am sure you will be pleased to know that the newspapers carried a daily account of the Convention at Salem."

We notice also the *Cath. Daily Tribune*, of Dubuque, repeatedly referred to the convention. As to the attitude of the Western papers, reference to an editorial entitled "Salem Is Host" from *The Statesman*, Salem, issue of Sunday, July 14, may be of interest. This daily declares in part:

"It is a signal honor which falls to Salem in being chosen as the first city on the Pacific slope for the entertainment of a convention of the Catholic Central Verein of America. Today Salem is host not only to the delegates attending this convention but also to many thousand Catholic visitors who are assembling for the celebration of the Mass at the State Fair Grounds. . . ."

A paragraph is then devoted to a statement on the present strength of the C. V. and the C. W. U. and an intelligent presentation of earlier endeavors of our organization, leading to the concluding sentences:

"This union of societies has broadened its endeavors and interests until it is now one of the most potent agencies of the Church. At its sessions in Salem the convention will be addressed by some of the ablest men in this part of the country. To the comfort and pleasure of

the Committee on Arrangements, which by the way was no means composed exclusively of Salemites but also numbered priests and laymen and women from Portland and smaller cities and towns, had prepared a valuable "souvenir Program," replete with information on the Church in Oregon and the history and status of a number of communities in the state. Sketches on the history and aims of the C. V., the N. C. W. U., the Central Bureau, on "Medicine Monachism in the West," on "The Catholic Society of Oregon" are further features. A wider distribution of this "souvenir" is planned than is ordinarily given those prepared for C. V. conventions; possibly each of the societies affiliated in the C. V. will receive a copy. Among the priests and laymen who made the publication of this "souvenir" possible and who co-operated before and during the convention in an outstanding manner, are the priests: Rev. Joseph Scherbring, Silverton, Spiritual Director of our Oregon Branch; his brother, Rev. F. H. Scherbring, Sublimity, Executive Chairman of the Cath. Bneeseekers' Agency of Oregon; Rev. Fr. Leipzig, Eugene (of the State University), acting chairman of the Press Committee, member of the Board of Directors of the agency named. Fairness compels reference also to the men who not only labored in advance for the success of the gathering but also were present practically from the morning to the last moment of each day to look after the needs and comfort of the delegates; Messrs. Aug. Moorman, Salem; John Meyer, Salem; Andrew C. Weber, Portland; F. A. Bell, Sublimity; Joseph Prange, Salem; A. A. Kiel, Salem; these names represent types of those who all times were on the alert to aid in the exercise of a wide-gauged hospitality and toward the smooth execution of the program of the convention. To estimate the lengths to which our host, the Oregon Branch of the C. V., went, mention of three facts will more than suffice; on the morning of the 14th, all delegates and visitors were conveyed in automobiles to the State Fair Grounds; on the afternoon of the 17th, 250 or more delegates and visitors were carried over some seventy miles of the country surrounding Salem and entertained at St. Benedict's Abbey; and on the 18th, some 200 or more were taken on an all day sightseeing tour, beginning and ending in Portland, more than 50 miles from the convention city, covering more than a hundred miles. There was nothing large and even magnificent about the scale on which arrangements were made and carried out.

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The local Committee did not wait for the delegates to reach Salem before extending to them a cordial welcome; a representative group greeted the main body of delegates at Portland, a two hour run by train from the capital city. Nor did anything occur at any time to mar the duty and sincerity of this first gesture. The press was ever more generous to the C. V., and the non-Catholic element of the population of Salem was at all times courteous in a friendly way. These things and the beauty of nature blended in harmony to make of the stay in Salem and Portland, and the visit to outlying towns—including

the city's guests the entire city, without regard to creed, will unite in common effort. Salem greets her guests and promises them true western hospitality."

On its part *The Catholic Sentinel*, of Portland, in the last issue preceding the convention, devoted an editorial to "The Central Society," concluding thus:

"The Central Society has long taken an active interest in social problems, and its annual programs have been distinguished for an intelligent discussion of matters of general Catholic and civic importance."

If the delegates who attended the convention will spread the message of Catholic Action as fostered by the Salem convention as adequately as the press spread news concerning the gathering of men and women, then the instruction and encouragement imparted on that occasion will bear adequate fruit; if they fail to do so, much will be lost that should be preserved, planted, tended, and made to produce a rich harvest of Catholic endeavor and of attachment to our organization.

## Resolutions

Adopted by the  
73rd General Convention of the Cath. Central  
Verein of America

Held at Salem, Oregon, July 13-17

### I.

#### Our Holy Father

Divine Providence, whose ways are equally adorable and inscrutable, appears to have decreed to restore the Papacy to splendor and influence in these latter days. God has placed upon the indestructible throne of St. Peter in the Nineteenth century and in our days, men of great learning, ability and integrity. He has given them, in part, years of prolonged rule and activity, and has singularly blessed their various holy endeavors.

The Catholic Central Verein of America, ever obedient and loyal to the Holy See, convening in this year of our Lord 1929 at Salem in Oregon, near the shores of the Pacific Ocean, hasten to congratulate His Holiness Pope Pius XI, the incumbent of the Chair of St. Peter, on the occasion of the golden jubilee of his ordination to the priesthood, assuring him of their concerted prayers, that God may grant him a long, glorious and blessed Pontificate: that, as He has given him the joy and satisfaction of witnessing the restoration of the freedom of the Holy See and of seeing the re-establishment of peace and good will in Mexico, He may also grant him the fulfillment of his other desires: 1, the peace of Christ in the reign of Christ; 2, the reunion of the Oriental Churches, and of all other disunited churches, with the Chair of St. Peter; 3, the restoration of sound and sane conditions in Russia, for the sake of the temporal welfare of the people and the advancement of religion and morality; 4, the security and progress of the missions, especially those of the Far East, at present endangered by inroads of banditry and bolshevism; 5, the growth of the Church not only in numbers and extent, but also in the practice of all virtue among her children, particularly of that virtue, so flagrantly flouted by modern civilization, the virtue of modesty. On our part we pledge in particular support to the Missions, so dear to the heart of our Sovereign Pontiff: the support of holy communions and prayers, of money and of gifts in kind.

May the Lord preserve Our Sovereign Pontiff Pius XI! May He fortify him and make him happy on earth and not deliver him into the hands of his enemies. May he stand victoriously, and extend the care of his pastoral office to all the nations of the world in the power and

majesty of the Holy Name of God. Long live our beloved Pontiff Pius XI! May his labors be crowned with blessings innumerable and enduring!

### II.

#### Catholic Education

Since love for Christ and our neighbor is the most power and the very soul of Catholic Action, as His Leadership, Bishop White, of Spokane, so eloquently set forth in his convention sermon, it follows that for our boys and girls Catholic schools are the training camp for Catholic Action. It is in our Catholic schools, primary and secondary, that an understanding of their relations to God and to their neighbor, and of the duties of justice and charity that follow therefrom, is impressed upon them, and Christian love is woven into the fabric of their lives. For this reason the Central Verein has always been a staunch advocate of a thorough Catholic education, as the resolutions adopted at numerous State and National Conventions testify.

On this occasion we would particularly stress the great importance of Catholic higher education. Not all youth, of course, but those, who have received from God the necessary talents, are urged to pursue higher studies, the end that they may excel in the professions or other chosen avocations, and distinguish themselves in the cause of Catholic Action. This is the twofold purpose of Catholic higher education, and by this standard is success to be measured, not by mere monetary gain, ease of life and the accumulation of wealth. We deplore the fact that too many hold this latter materialistic, utilitarian, commercialized view of the object of higher education. It is not to develop and then to employ their God-given talents in the interests of God and their fellow-man, but merely for their own selfish purposes that they seek a high-school, college or university education. This is one of the reasons why many of our students do not rise above mediocrity and why we even hear the complaint that there are too many pupils in our high schools. There cannot be too many pupils in our institutions of higher learning, no matter what profession or avocation they pursue, to follow, as long as they are gifted with the necessary ability to pursue higher studies and are motivated by the will to serve God and aid mankind. The rest, if we be permitted to paraphrase the scriptural text, shall be added unto them. Our Catholic graduates will then undoubtedly excel in their chosen avocation of farming, of commerce, of medicine, of law, of science, or whatever it may be.

We plead, in particular, with the farm youths to avail themselves of the opportunity of acquiring knowledge of scientific farming and in business methods.

We hope that in the near future further educational facilities will be offered in all branches of science and engineering and in journalism and agriculture under Catholic auspices.

We have the right to expect that our Catholic high school and university graduates take their place among leaders in the various fields of Catholic Action. There is not so much a want of willing co-workers and zealous followers, as there is a lack of leaders in organized Catholic Action. We emphasize the importance of Catholic higher education principally in order that this need may be supplied.

### III.

#### Catholic Action

During the last few years the call to Catholic Action has aroused the interest of the Catholic laity. Catholic Action means the carrying out of the commands of our Savior: love God above all things and love your neighbor as yourself. Love of God breathes a spirit of power into those who engage in deeds of Catholic Action, whilst love of neighbor opens wide fields for its exercise. Pius XI points out its all embracing significance, declaring: Catholic Action excludes absolutely nothing which in any manner pertains to Christian civilization in all of its various aspects.

In the practice of Catholic Action we must co-operate with the priests under direction of the Bishops, as both are our guides. We must aid them in the spiritual en-

ors, be it of the parish, of the diocese, or of larger nized units. We must combat error, and propagate ; we must seek to establish justice and right in all an relations; and we must practice a broad Christian ity in all our words and deeds.

We repeat here what was said by us last year on this ect: "Catholic Action is an Apostolate of the laity; joint endeavor, all our forces co-operating; it is nolic in character; and, on the whole, it is sustained Catholic energy and Catholic optimism.

Inspired by an Apostolic ideal, endowed with new zeal, continuing to develop these essential characteristics, movement should proceed to an ever more perfect orformance of the duties of Catholic Action. It should note works upon works of Catholic endeavor, that will far in aiding to renew all things in Christ and in in- g men to submit wholeheartedly to Christ the King, creating the only lasting foundation for a Christian ization."

#### IV.

##### Charity

he Catholic Central Verein of America, while it al- ss insisted upon the practice of the virtue of Christian rity, has also exemplified it in many ways. It is, therefore, most gratifying to this Convention to note that, as in rr things, so also in works and monuments of this tiful virtue the Catholic people of the great North- : have set a shining example to others. To their zeal spirit of sacrifice we wish continued and abounding ess.

modern philanthropy, as administered through public and ate agencies, frequently fails of its purpose, because cost of administration is high, while favoritism often gives the most deserving of their just share of alms. Christian Charity, on the other hand, is administered with minimum of expense and without favoritism. In the r, the sick, the afflicted it sees Christ as the petitioner. Modern life has no room for the aged. Their condition therefore, becoming increasingly pitiful. This is true merely of those who are friendless, but also all too quently of men and women who should be supported their children. Christianity teaches love and veneration old age, and the care of the infirm and helpless aged one of the most meritorious and commendable forms of holic Charity.

We recommend active co-operation on the part of our members in the establishment and support of Catholic homes for the Aged. We also urge that, wherever possible, efforts be made to secure State legislation for modest age pensions which would largely eliminate the necessity of confining helpless old people in publicly sustained shouses.

#### V.

##### Peace

A short ten years ago the conviction that the horrors world had witnessed since the summer of 1914 should never again be repeated, was general among civilized nations. In truth, toward the end of that catastrophe the men at the front were sustained in their efforts to force decision by the conviction that their sacrifices were as som money paid by mankind for its liberation from er. While the will for peace is still present, it is a frame mind rather than an active principle molding public ion and directing it to exert itself for a noble purpose. While the will for peace is, indeed, essential, it is of le avail unless it seek to create by well reasoned argu- ents and intelligent efforts, sustained by earnest prayer, desire for the peace that makes conflict impossible: peace of understanding, sympathy, and trust between nations of the earth. This, and not the peace that nes after conflict, is what we want, what we must strive l be willing to make sacrifices for.

The law of Christ, our Lord and King, is binding on h individuals and nations; His peace too the Savior shed to leave with both. But it is likewise of that king-

dom of which He has said, it suffereth violence. Peace is not to be had then except at a price, the firm intention of the nations to cultivate justice and charity, and to base on those eternal principles their conduct toward each other, before all toward all weaker peoples.

With the intention of making peace more permanent, obstacles of an international nature were erected against war in recent years. Our country, fortunately, taking a leading part in these efforts, inaugurated the Kellogg Pact. However well intended and laudable, these measures must fail of their purpose, unless the nations shed their old mentality, and adopt, before all, a new attitude toward the moral law.

Individuals as well as organizations have a duty to perform in this regard. Let them champion the cause of peace among nations, sustained by the conviction that the Prince of Peace will bless their efforts and reward their labors.

#### VI.

##### Solicitude for Catholic Youth.

In spite of all assertions to the contrary, we maintain with our Holy Father and all serious-minded men and women that modern conditions are exercising an increasingly dangerous influence on the minds and hearts of the young people of today.

The uncontrolled quest for wealth, ease and pleasure; our shallow press; promiscuous and unsupervised reading; the picture-show; the automobile with its promise of escape from parental vigilance and proper chaperonage; the restlessness of modern life; the flouting of the eternal laws of modesty and decency; unrestricted association with people of all kinds; inadequate housing conditions; the general breakdown of home and family life; the ever growing contempt for law and authority; modern dances and amusements,—these are some of the agencies that have filled the minds and hearts of all too many young people with utter indifference and disgust for the higher and more serious things, the intellectual and moral aspects of life.

Even those of our young people who have enjoyed the advantages of a higher education have not proven immune against this baneful influence. Very little attention, if any, is given by them to intellectual pursuits after they leave the high school or college.

Many remedies have been tried but they do not seem to strike at the root of the evil.

Our Holy Church has, for centuries, recommended the Sodality of the Blessed Virgin Mary not only as a spiritual aid but also as a means for intellectual and moral advancement for young people. We regret that in our day the Sodality spirit is losing ground and we feel that a revival of this spirit, a strengthening and re-organization of the Sodalities in our several parishes would be a powerful and fruitful medium to help our growing generation. By utilizing the spiritual foundation provided by the Sodality through regular meetings and Communion Sundays, many things could be accomplished for intellectual and spiritual advancement. Instructions and well prepared discourses by the Spiritual Directors will assure a large attendance at the meetings. Papers prepared by the members, debates on current problems will serve to arouse and sustain interest in the higher things of life. Study courses can be arranged, and appreciation for better literature can be fostered. The Sodality can also be made the nucleus of legitimate recreation and sport, now considered indispensable in the daily routine of life.

We recommend to our members renewed interest in Sodality life and plead with Catholic parents to insist that, wherever they have been established, their sons and daughters obtain membership, and co-operate with the Sodalities, and to urge and aid in their establishment where they do not exist.

We also recommend the intelligent study of the several developments of the modern youth movement, and the application of their methods along Catholic lines where practicable and desirable.

(To be concluded)

### Wm. F. Schilling, Member of Federal Farm Board, No Stranger to the C. V.

The naming of Prof. John Lee Coulter and Mr. Wm. F. Schilling as possible members of the Federal Farm Board, when the selection of the men who were to compose the Board began, aroused in a number of our members recollection of association on the part of these men with our movement. The ultimate appointment of Mr. Schilling is a gratifying development indeed.

Prof. Coulter, whose writings on Co-operation the Central Bureau sought to distribute for a number of years with some success, was engaged by the Bureau to lecture on this subject as applying to farmers at one of the earliest of our Study Courses, held at Spring Bank, Wis. Mr. Schilling's contacts with our movement have been more recent and more frequent. Repeatedly won for addresses by our State League of Minnesota—Mr. Schilling is a Catholic of German extraction—he also addressed the C. V. Convention at Detroit in 1922, the Peoria convention of the Cath. Union of Illinois and the Creve Coeur convention of the Cath. Union of Missouri in May, 1923, his topic being Co-operation among farmers in general and dairy-farming, co-operatively conducted, in particular.

Born at Hutchinson, Minn., 57 years ago of parents who had immigrated from Wuerttemberg, Mr. Schilling in early youth learned the printing trade and later became editor of the *Press* in Appleton and still later of the *News* in Northfield. Shortly after his marriage to Miss Margaret Hannemann he turned to farming, and in particular to dairy-farming, his Holstein herd and his model farm Spring Brook, near Northfield, acquiring an enviable reputation. Devoted to the study of agriculture in its wider aspects, as well as to the co-operative system, he has lectured during the past 14 years in many parts of the country. In 1919 he participated actively in several undertakings for Central European relief inaugurated by the German Catholic Societies of Minnesota. Since 1917 he is President of the Twin City Milk Producers' Association, one of the largest co-operatives of the country, whose products are favorably known in the markets of the world.

The circumstance that Mr. Schilling's name was proposed before that of his associate Mr. W. S. Moscrip, that nevertheless President Hoover requested Mr. Moscrip to accept the position, that the latter declined and Mr. Schilling was ultimately selected as representative of the dairy interests, on recommendation of a number of powerful organizations, would seem to cast a favorable light on his qualifications.

### C. B. Endowment Fund Gains \$1,500

Several State League conventions and that of the nation-wide organizations of men and women yielded contributions to the Endowment Fund, the total from all sources—State Branches of men and women, individual societies, priests and laymen and women, and such individuals as have decided to enroll as Life Members—being \$1,502.02 for the period between May 31 and July 31. Particular merit redounds to Mr. Frank C. Blied, Madison, Wis., from whom \$250 were received, coming from Madison, Wis. Life Members, too, were enrolled, namely, Mr. Charles Hess, Brooklyn, N. Y., solic-

ited by Mr. Nicholas Dietz; Mr. Aug. A. Gassing, Baltimore, Md., and Charles Hilker, Ft. Wayne, Ind.

The following list will show a remarkable variety of sources, as indicated:

Y. L. Sodality, St. Francis Sol. Parish, Quincy, Ill., \$1; L. F. Schurk, Life Member, St. Louis (announcement intention previously reported) \$100; State League, Connecticut, \$50; Cath. Women's Union, Connecticut, \$100 per E. C., St. Louis, \$100; V. Rev. E. Pruento, C. Girardeau, Mo., \$25; Rev. J. B. Frigge, Raeville, Neb., St. Joseph Society, Lefor, N. D., \$25; State Branch, N. \$61.52; Mr. Leo F. Crowley, Madison, Wis., \$100; Arthur W. Schulkamp, Madison, Wis., \$100; K. of Assembly, Madison, Wis., \$50; Mr. Albert E. Fell, Marshfield, Wis., \$15; Cath. Women's League, Wis., \$10; Rev. A. J. Rubly, Festina, Iowa, \$5; Allegheny Co. Section, Penna. Branch, \$32; Lehigh Valley Sec., Penna. Branch, \$50; C. W. U. Branch, Pottsville, Pa., \$50; C. W. U., Pittsburgh Br., \$100; Hermann Spiegel, Bethlehem, Pa., Life Member, \$100; C. W. U., Arkansas, \$5; C. W. U., Texas, \$10; New Jersey State League, \$50; a group of delegates from several States, attending Salem convention (rebate on incidental excursion), \$27.50; Mr. J. Olliges, Damiansville, Ill., \$1; Mr. F. J. Strub, St. Paul, \$2; Mr. John Urschel, Albany, N. Y., \$45; Mr. Aug. Gassinger, Baltimore, Md., Life Member, \$100; Charles Hess, Brooklyn, Life Member, \$100; Mr. James P. Altus, Ark., \$5.

There are prospects for more Life Members and Sustaining Members, while the C. V. Jubilee International plan, regarding which details will be announced later, has thus far met with general approval.

### Convention Dates

State League and C. W. U. of Texas: Castroville, Aug. 6-8.

C. V. and C. W. U. of Pennsylvania: St. Marys, Aug. 10-13.

Cath. Union and C. W. U. of Ohio: Cleveland, Aug. 11-12.

C. V. and C. W. U. of New York: New York City, Aug. 31-Sept. 2.

C. V. and C. W. U. of New Jersey: Egg Harbor City, Aug. 31-Sept. 2.

State League and C. W. U. of Arkansas: Little Rock, Sept. 2-3.

State League of California: Los Angeles, September 2-3.

Michigan Branch C. V.: Detroit, September 2.

State League and C. W. U. of Minnesota: Mankato, September 22-24.

### Interest in Youth Fostered by Connecticut Branch Convention

In the message submitted by Mr. Anton Doerrer, President of the C. V. of Connecticut to the 42nd General Convention of that body held June 15-17 at Wallingford, mention is made in one of the first paragraphs of the necessity of promoting affiliation of young men with the organization. Like other recommendations of the President this was made the subject of a motion, ratified by the gathering, and demanding

Wherever possible, societies for young men, with junior section for boys, are to be founded by members of the State League; where this cannot be done, the societ

en themselves shall provide for classes of members or youths and boys, and shall train them in the ends of the movement. They shall seek to enlist their aid by arranging for their participation in dramatics, debates, etc.—Mass meetings, of which more be held in the future, are also to serve to propagate the plan.

The convention further recommended that younger men be elected to office in the branch, and itself replaced two older officers by younger members. Thus this important problem, not being made the subject of a resolution, was approached by way of a motion and, in this action that may produce results.

other respects also the Wallingford convention, at the Women's Union likewise held their sessions, took a qualifying course. On recommendation of President after the decision was reached, that the men's and women's branches raise \$500 for the Endowment Fund of the Central Bureau, to be presented as a jubilee gift to the Baltimore convention in 1930, while the men's organization, independently of the proposed offering, voted to add the women's \$100 for the fund from the treasury. The fact that the attendance of delegates and visitors had 600 speaks for the power of attraction exerted by the organization and its aims.

The solemn high mass, celebrated by Rev. E. J.insky, Spiritual Director of St. Francis Society, in Trinity Church, on the morning of the 16th, Rev. Kane, of Holy Trinity parish, welcomed the delegates, while Rev. Robert Hammer, O. F. M., New York delivered the sermon on Catholic Action. These and other priests attended the Sunday afternoon meeting and addressed the gathering, at which the attendance among people was remarkably large.

The State League numbers 998 members, having sustained a slight loss during the past year. A change approved by the convention is to the effect that henceforth the annual meetings shall be held regularly on the same days, probably the last Sunday in May and the day following. The decision, already referred to, demands that arrangements be made for a number of mass meetings each year in different centers. The endeavors of the Branch in legislative matters were reported on by Mr. Theo. Uttenweiler, chairman of the Committee on Legislation, who described in detail the effective campaign conducted by the organization, aided by the women's branch, against a birth control measure. In addition to a resolution of thanks, the convention approved an expression of joy at the Settlement of the Roman Question.

The officers elected are: President, Anton Doerrer, New Berlin; Vice-Presidents, Theo. Uttenweiler, Hartford, and Anton Straub, Waterbury; Secretary, Alois Schwarz, Waterbury, and Treasurer, And. Reiske, Meriden.

#### Oratorical Contest a Feature of Wisconsin Convention

As usual at the conventions, held every two years, the Cath. Central Verein and the Cath. Women's Union of Wisconsin, so also this year, at the annual gathering (June 23-25), an oratorical and dramatic contest elicited considerable preliminary interest and proved one of the outstanding features of the opening day of the convention. A number of young men and seven young ladies participated, cash prizes and prizes of books being allotted to the participants. Mr. George M. Timmerman, Milwaukee, who spoke on "The Catholic Church" and Miss Edna Drews, likewise of Milwaukee, whose subject was "Woman in the History of the Church," obtained first prize in their respective groups. Elimination contests in the vari-

ous districts, in which the Branch has District Leagues, had been held in advance of the convention.

The interest evidenced in the convention and the cordial welcome extended the delegates by the Rt. Rev. Paul P. Rhode, Bishop of Green Bay, at the Pontifical High Mass celebrated by himself, served as a quickening incentive to devotion to Catholic Action in accordance with the aims of the Central Verein. Solemn high mass with sermon on each of the succeeding days, a feature of the Wisconsin conventions, imparted new inspiration each morning.

Visitors attending the Sunday features were numerous. Hence at the opening meeting, the High Mass and the Mass Meeting attendance was very large, the audience present at the latter being reported as numbering 2000. At the first of these events welcome was extended by Rev. John J. Hummel, pastor of St. Mary's parish, by the Mayor of the city, and the President of the local committee, Mr. John Suess. Rev. Paul Herb, of Stockbridge, delivered the sermon, while the speakers at the Mass Meeting were Rev. John Ehr, of Stevens Point, and Mr. Karl Becker, of Milwaukee, Rev. Hummel acting as chairman.

An address by Mr. Albert Schubert, La Crosse, and the reading of the Messages of Mr. Frank C. Blied, President of the C. V. Branch, and Mrs. C. Felschecker, President of the Cath. Women's League, at the first session on the 24, offered helpful suggestions and encouragement for the labors of the delegates. The custom established in the C. V. and some of the State Branches of having papers on special topics presented in the course of business sessions was followed by arranging for the address by Mr. Schubert and another, delivered at the Tuesday morning meeting by Mr. Gustave Keller, Appleton, the latter treating of the Central Verein and its endeavors. A final session on Tuesday afternoon, followed by a sightseeing trip and a banquet, brought the convention to a close.

Considerable interest centered about the discussion of the resolutions in committee and their presentation in the convention. They treat of: The Holy Father: Catholic Action and Study Clubs; Present-Day Farm Relief Legislation; Credit Unions; Chain Stores; High Cost of Hospital Care; Good Wages and National Prosperity; Yellow Dog Contracts; Children's Code Bill; The National Origins Law. The report of the Legislative Committee, Chairman Rev. J. J. Oberle, also proved highly instructive. Burlington was selected as convention city for 1931. The officers elected for the two-year period are: President, Frank C. Blied, Madison; Vice Presidents, Joseph Holzhauer, Milwaukee, and John Suess, Menasha; Rec. Secretary, Frank J. Dockendorff, La Crosse; Corr. and Fin. Secy., John A. Roehl, Milwaukee; Treas., Hy. Hegemann, Racine; Directors, Anton Dreis and Jos. Birck, Milwaukee; Hy. A. Schmitz and Jos. Meyer, Appleton; Hy. J. Chapman, Racine; H. Schmidt, Barton; Peter Mannebach, Sheboygan; Jos. Mischo, Fond du Lac; Bern. Wolz, La Crosse; Jos. Sokup, Chippewa Falls; Leo Fehrenbach, Marshfield; Herm. A. Heim, Madison. Members of the Legislative Committee are Rev. J. J. Oberle, New Coeln; and Max J. Leutermann, Milwaukee.

Repeatedly Bishops in Mission countries have assured us of their appreciation for sending them Mass intentions, entrusted to us either by priests or estates. Writing to us on May 30 from Secunderabad, India, Rt. Rev. Dennis Vismara, Bishop of Hyderabad, says:

"Words cannot express my feelings of gratitude for your kindness. May God bless you! I was anxious for Mass intentions for my priests in the Districts, to enable them to pay their Catechists. I will never forget to pray for you and for your intentions. I hope that you will continue to help my poor Mission."

## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,  
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## Gedanken zur Katholisch-sozialen Tagung in Wien (Juni 1929).

Die Katholisch-soziale Tagung, die vor kurzem in Wien stattfand (16. bis 19. Juni), veranstaltet von der Katholischen Aktion für Oesterreich, hat aufs neue den Beweis erbracht, dass innerhalb des mitteleuropäischen Katholizismus zwei Richtungen miteinander ringen. Die Vortragsfolge der Tagung war eine solche, dass eigentlich nur die eine Richtung, die man die offizielle nennen darf, zu Worte kam. Es wurden folgende Referate erstattet: Johann Messner, Katholische Aktion und soziale Frage; Gustav Gundlach S.J., Die christliche Sozialreform im Gegensatz zu liberalistischen und sozialistischen Lösungsversuchen der sozialen Frage; Hans Schmitz, Rationalisierung und soziale Frage; Oswald v. Nell-Breuning S.J., Wirtschaftskonzentration und soziale Frage; Johann Messner, Eigentums- und Arbeitsrecht in der christlichen Sozialreform; Ferdinand Graf Degenfeld-Schönburg, Entproletarisierung der Arbeiterschaft; Wilhelm Schmidt S. V. D., Kirche und Proletariat. Die Tagung stand unter der Leitung von Bischof Sigismund Waitz, der auch das zusammenfassende Schlussreferat hielt.

Die "Opposition" setzte sich aus verschiedenen Gruppen zusammen, denen im Gegensatz zur "herrschenden Lehre" die Einheitlichkeit mangelte. Nichtsdestoweniger konnte sie sich doch in dem Masse zur Geltung bringen, dass man ruhig die Behauptung wagen darf, die Hälfte aller Theilnehmer sei auf ihrer Seite gestanden. Sie hätte sich noch in ganz anderer Weise bemerkbar machen und durchsetzen können, wenn es ihr möglich gewesen wäre, in einem geschlossenen Referat zur Tagesordnung Stellung zu nehmen. Als Kritiker der herrschenden Lehre, wenn auch nicht alle von denselben Voraussetzungen ausgehend, traten besonders hervor: Othmar Spann, der Soziologe des Universalismus an der Wiener Universität, der sehr stark an Adam Müller anknüpft, Anton Orel, der seit vielen Jahren mit unermüdlicher Eindringlichkeit den Gedanken der Sozialreform im Sinne Karl Vogelsangs verficht, Karl Graf D'Avernas, der das Zinsproblem anschnitt, Eugen M. Kogon (von der "Schöneren Zukunft") und ich selbst. In der folgenden Darlegung versuche ich die kritischen Ge-

danken, die ich in der Diskussion zu den einzelnen Referaten äusserte, systematisch zusammenzusetzen.

### A.) Das Strukturproblem des Kapitalismus.

Die Deutung des Kapitalismus, welche die mitteleuropäischen Katholizismus gegenwärtig herrschende Richtung versucht, repräsentiert auf die Tagung durch Degenfeld, Nell-Breuning, Messner, Hans Schmitz, beruht, wie ich glaube, auf einem fehlerhaften Strukturbefund dessen, was Kapitalismus eigentlich sei. Was Anton Orel in seiner Nachfolge Vogelsangs "liberal" am gegenwärtigen Katholizismus nennt, oder, von ganz anderen Voraussetzungen ausgehend, aber ebenso von der Soziomatik, insbesondere von Adam Müller beeindruckt, Othmar Spann, wenn er "die Liberalen, die in die Kirche gehen," geisselt — das sehe ich soziologisch beschlossen in einem fehlerhaften Strukturbefund dessen, was Kapitalismus eigentlich sei. Die sozialistische Deutung des modernen Kapitalismus ist eine durchaus optimistische, zu wenig kritische, weil zu sehr in ihn verstrickte und daher von ihm beeinflusste. Verkannt wird vor allem, dass es der Strukturfunktion des Kapitalismus liegt, in unausbleiblicher Notwendigkeit und in fortstetigem Masse Proletarier "abzusetzen," die von ihm betroffenen Völker zu "verproletarisieren." Der Kapitalismus, insbesondere in seiner modernen Gestalt als Industrialismus, ist rentabel nur, wenn er in progressivem Masse Proletarier "absetzt," Proletariat erzeugt, welches die kapitalistische Rente bezahlt. Der Einwand, dass hochkapitalistische Länder wie England und Amerika kein sozialistisches Proletariat in unserem Sinne kennen, ist eben dahin zu beantworten, dass in diesen Ländern das Industrieproletariat an der Rente des Kapitalismus, die hier der farbige Kuli bezahlt, partizipiert, dass aber auch in diesen Ländern dieselben Bildungen sich ergeben werden und schon ergeben in dem Masse, als der Kapitalismus an seine Grenzen gelangt, seiner ferneren Entwicklungsmöglichkeit Schranken erwachsen und er überdies auf organisiertes Proletariat der farbigen Rassen stößt, welches die künftige Bereitstellung der Rente, der vorläufig der englische und amerikanische Proletarier mitprofitiert, verweigert. Der Kapitalismus lebt von der Rente, die Rente aber zahlt entweder der inländische Proletarier oder der farbige Kuli, das ist ein eernes Gesetz, das aus der inneren Natur kapitalistischer Rentabilität erfliest.

Dass dieser Strukturbefund objektiv richtig beweist auch folgende Ueberlegung: Es ist heute noch nicht gelungen und wird niemals gelingen, eine Gerechtigkeitsformel zu finden, mit sich beide Theile, Kapitalismus und Proletariat, dem Boden des kapitalistischen Systems für friedig erklären könnten, und zwar nicht nur aufgrund ethischer Minderwertigkeit auf beiden Seiten, sondern infolge eines ungemessenen Habenwollens, sondern weil es in dem Wesensgefüge des Systems liegt, dass die Gerechtigkeitsforderung des Unternehmens Menschenrechte des Proletariers verkürzt, umgekehrt aber die Gerechtigkeitsforderung des Proletari-

rs die Unternehmung als solche still oder lahm unrentabel macht. Die beiden Gerechtigkeitsurteile widerstreiten einander auf kapitalistischem Boden durchaus in der innersten Struktur. Überall wo es dem Sozialismus gelingt, wesent-

Rechte des Proletariats durch die politische Okratrie sicherzustellen, wird der Kapitalismus unrentabel, überall aber, wo umgekehrt der Kapitalismus rentabel ist, werden die primitivsten Forderungen von Menschen, sei es der inländischen Proletarier, sei es der farbigen Kuli, verletzt. Das ist eigentlich Raffinierte am Kapitalismus, dass es einem System liegt, nicht in der Bosheit der einzelnen Träger des Systems, etwa der Unternehmer, dass er mit eherner Nothwendigkeit zu Untergang der in ihm Nichtherrschenden funktioniert, dass es vom Standpunkt des kapitalistischen Systems aus gesehen, ebenso wie vom Standpunkte des einzelnen Unternehmers, der in diesem System lebendig ist, durchaus der "Gerechtigkeit," eben kapitalistischen Gerechtigkeit entspricht, wenn den einzelnen Proletarier bloss ein Mindestmass auskommen abfällt. Das Prinzip des Familienlebens etwa, sobald darunter die Möglichkeit versteckt wird, eine vollköpfige Familie in die Welt zu setzen und zu ernähren, ist im Bereich des Kapitalismus schlechthin revolutionär; es ist unmöglich, einen Unternehmer oder die Gesamtheit der Unternehmer es verwirklichen könnte. Der Staat aber, es verwirklichen würde, wäre bereits ein sozialer, der durch sehr empfindliche Eingriffe in das private Kapital den Kapitalismus unrentabel machen, bestimmte Formen von Kapital für unrentabel erklären würde. Der Kapitalismus zieht natürlich unnothwendig die kinderlose Familie, überträgt die Familienlosigkeit nach sich, indem er, wie es vertragt wurde, ein Mönchsthum in der Welt bringt.

ewiss lassen sich gegen diesen Strukturbefund, was Kapitalismus eigentlich sei, eine Menge von Argumenten vorbringen, ebenso aber erschöpft sich die Argumentation für ihn nicht in den vorgebrachten Gedanken. Die Frage lässt sich eben nur innerwissenschaftlich lösen, indem wir vor Eintritt in ausserwissenschaftliche Diskussionen uns eine bestimmte Deutung entschieden haben. Wir müssen alle in die Katholische Aktion mit einem wissenschaftlich erarbeiteten Kapitalismusbegriff, die einen mit dem Kapitalismusbegriff des Sozialismus, der vom Kapitalismus als positiver Wirtschaftsverfassung ausgeht, aber gewisse soziale und sozialistische Züge zeigt, die anderen mit dem aus der Romantik erwachsenen Kapitalismusbegriff, wieder andere vielleicht mit dem des Sozialismus oder der modernen Religionssoziologie. Es kann hier gar nicht die Aufgabe sein, eine Entscheidung irgendeiner Art zwischen diesen möglichen Deutungen zu treffen, sondern lediglich daran hinzuweisen, das Bewusstsein hiefür zu erufen, dass es mehrere wissenschaftliche Deutungen des Kapitalismus gibt, dass die Entscheidung oder wider eine dieser Deutungen eine rein wissenschaftliche ist, die durch das Bekenntnis zum

Katholizismus in keiner Weise präjudiziert werden kann, dass sich daher die derzeit im Katholizismus herrschende Deutung sehr hüten sollte, auch nur den Anschein zu erwecken, als ob ihre wissenschaftlich sehr anfechtbare Deutung, von der ich glaube, dass sie auf einem unzulänglichen Strukturbefund beruht, von ihr als die katholische, sozusagen dogmatisch oder auch nur naturrechtlich gedeckte gemeint sei. Wir stehen hier im Bereich reiner Strukturprobleme, die nur mit wissenschaftlichen Mitteln entschieden werden können. Es hat natürlich die heute herrschende Richtung das unbestreitbare Recht, ihre wissenschaftliche Überzeugung vom Wesen des Kapitalismus innerhalb der katholischen Meinungsbildung zu vertreten, sie muss sich aber allzeit bewusst bleiben, dass es das ebenso gute Recht der Gegenseite ist, mit wissenschaftlichen Gründen, mit der Verweisung des Problems an die Wissenschaft, dagegen zu opponieren. Ich glaube nicht, dass es Aufgabe der Kirche sein kann, das wissenschaftliche Strukturproblem des Kapitalismus zu lösen, irgendwie zu definieren, was Kapitalismus wissenschaftlich, strukturell, innersoziologisch sei. Diese Frage des Strukturbefundes, darüber müssen sich alle, die kritisch denken, im Reinen sein, wird außerhalb der Kirche und der Katholischen Aktion gelöst. Die Katholische Aktion hat aber die Aufgabe, soweit sie sich der sozialen Frage widmen will, diese innerwissenschaftliche Diskussion zum Kapitalismusproblem zu studieren, sie darf nicht an der verschiedenen Deutungsmöglichkeit des Kapitalismusbegriffes vorübergehen und sie muss sich vor allem hüten, einseitig auf eine der möglichen Deutungen sich festzulegen.

#### B.) Die methodologischen Ursachen verschiedener Strukturbefunde im Kapitalismusproblem.

Dass es verschiedene Deutungen des Kapitalismus gibt, seiner Struktur, seiner Vitalität, hat sehr tiefe methodologische Gründe, die ebenfalls innerwissenschaftlich untersucht werden müssen, ehe ausserwissenschaftlich, aber innerkirchlich, dazu Stellung genommen werden kann. Es wird von den Vertretern der herrschenden Richtung gerne darauf hingewiesen, dass sie die eigentlich wirklichkeitsbezogene Denkweise sich zu eigen gemacht hätten, die anderen aber im "romantischen Theoretisieren" stecken geblieben seien. Der fehlerhafte Strukturbefund dessen, was Kapitalismus eigentlich sei, von dem die Rede war, spricht nicht sehr für diese Selbstananschauung von der eigenen Wirklichkeitsbezogenheit. Die methodologische Wurzel aber, warum diese so sehr nach Wirklichkeit verlangende Richtung doch eine nicht ausreichende Deutung der Wirklichkeit vorzuwerfen ist, sehe ich darin, dass ihr ein logisches Urbild dessen, was Gesellschaft, Staat und Wirtschaft sei, fehlt, ja dass sie dasselbe für völlig bedeutungslos, wenn nicht gar für wissenschaftlich verhängnisvoll hält. Das aber, was Wirtschaft eigentlich sei, kapitalistische oder sozialistische, immer nur auf dem methodischen Hintergrund einer "wahren Wirtschaft," also einer logischen Urnorm erkannt, gesehen, wahrgenommen, beobachtet wer-

den kann, ist hier methodologischerkenntniskritisch noch nicht aufgeleuchtet.

Nun könnte man dagegen einwenden, dieses Urbild, an welchem wir überhaupt erst ermessen können, was Kapitalismus oder Sozialismus strukturell sei, an dem wir also alle Strukturbefunde abzunehmen haben, besitzt der Solidarismus in der philosophia perennis, in der aristotelisch-scholastischen Naturrechtslehre, in der die Ansprüche des religiös-sittlichen Menschen an die Gesellschaft, alles das, was Persönlichkeit und Familie von der sozialen Organisation zu fordern haben, ohnedies enthalten sei. Hier wäre also das logische Urbild, welches das romantische Theorem überflüssig macht!

Darauf ist zu antworten: Zugegeben, dass dies so sei und dass es der Scholastik in ihrer weiteren Entwicklung gelingt, die legalisierende Funktion, welche der Aristotelismus allem positiv Gegebenen gegenüber bethält, durchaus zurücktreten zu lassen hinter die durch letzterlinie theologische Normen bestimmten personalen und familialen Güter— es bliebe dies alles, was in der Naturrechtslehre an soziologischen Gesichtspunkten enthalten ist, viel zu wenig, es würde einfach nicht ausreichen, ein konkretes Strukturproblem, eben was Kapitalismus in sich selbst sei, wirklich zu lösen. Lediglich einige Fingerzeige könnten in der Naturrechtslehre gesehen werden, in welcher Richtung soziologische Erkenntnis sich nicht bewegen dürfe, ohne dass auch diese Fingerzeige immer ganz untrügliche wären. Ich habe in meinem eben erschienenen Buch "Die Sozialmetaphysik der Scholastik" (Wiener Staats- und Rechtswissenschaftliche Studien, Bd. XVI, Verlag Franz Deuticke) diese Gedanken behandelt und dort zu zeigen versucht, dass die Scholastik, so berechtigt sie innerkirchlich, für die rein apostolischen Zwecke des Katholizismus sein mag, nicht ausreicht für die Probleme der weltlichen Kulturorganisation, also vor allem nicht ausreicht für die eigentlich soziologisch-wissenschaftlichen Strukturbefunde.

Es hat immer Katholiken gegeben, die sich dessen bewusst waren,—es ist aber nothwendig gerade in unserer Zeit, in der ein allgemeines Erschlaffen der kritischen Denkfähigkeit in der Wunschphantasie nach aussertheologischer Renaissance des Thomismus als eines "sicheren" Systems sich kompensiert, dass von soziologisch-kritischer Seite dies eindeutig gesagt wird ohne irgendwelche polemische Spitze. Gerade das Strukturproblem des Kapitalismus, das ich an den Anfang gestellt habe, zeigt ja deutlich, wie ich meine These verstanden wissen will. In der Scholastik liegt die Möglichkeit einerseits der inneren, formalen Ordnung eines gegebenen Systems, z. B. des Phänomens der Börse oder der Rationalisierung positiver rechtlicher und wirtschaftlicher Institutionen, nicht aber darüber hinaus die überhaupt erst wirklich sozialkritische Möglichkeit, die eigenartige soziologische Funktion eines positiven Rechts- oder Wirtschaftsphänomens in der sozialen Entwicklung als solcher aufzuweisen, kurz soziale Strukturen zu erkennen.

Diese Feststellung freilich soll nicht ausschliesse, dass die Träger der heute herrschenden Richtung die zumeist der Scholastik angehören, Umschichten, was ausserhalb ihres Bereiches in der Wissenschaft vorgeht. Es ist sicher der schwere methodische Fehler des Solidarismus, auf dem heute herrschende Richtung ruht, dass er wohl die liberale und sozialistische Doktrin kennt, es aber versäumt hat und bis heute noch immer versäumt die ungemein werthvollen Ansätze und Gesichtspunkte zu einer soziologischen Strukturlehre, sich im ausser-scholastischen Denken, sagen mit einem gewiss nicht voll ausreichenden Ausdruck, im "romantischen" Denken des Katholizismus selbst finden, richtig zu verwerthen. (auch auf dieser Tagung vielberufene) Name Frh. v. Vogelsang ist nicht zu verstehen, wenn man ihn mit dem des Prälaten F. M. Schindler in einer Linie rückt, sondern nur, wenn man ihn von der romantischen Tradition des Katholizismus hergreift. Es ist kein Zufall, dass Orel in seiner Kritik an der herrschenden Lehre von Vogelsang ausgeht, Spann aber, wiewohl er von ganz anderen Gesichtspunkten her argumentiert, von Adam Müller. Ausser Vogelsang und Adam Müller wären noch zu nennen K. L. Haller, K. E. Jare und was das Problem der Ver- und Entproletarierung betrifft, auch F. v. Baader. In dieser Konservativ-katholischer Theoretiker liegt eine werthvolle Gedankenarbeit, welche die Scholastik bisher zu eigenem Schaden links liegen gelassen. Lange vor dem Sozialismus wurden in dieser Schule Gedanken formuliert, die an Radikalismus und Kapitalismuskritik nicht hinter den marxistischen zurückbleiben. Ich will hier vorläufig nur ganz kurz und andeutungsweise dabei verweilen, da dieselbe Schule, die das Strukturproblem des Kapitalismus fehlerhaft löst, auch das Strukturproblem des Sozialismus nicht zu bewältigen vermag—es sei in Folge des solidaristischen Bedürfnisses, beiderseitig wie auszutarieren. Die unleugbar positive Arbeit, die gerade der Marxismus in der Kapitalismuskritik geleistet hat, kann eben nur vom Boden der romantischen Sozialphilosophie, die eine ähnlich eindringende Kritik besitzt, voll gewürdigt werden.

Ausser diesen beiden Formen der Kapitalismuskritik, der romantischen (von Haller und Müller bis Vogelsang) und der sozialistischen (um Marx), ist noch eine dritte zu nennen, die einen objektiven Befund von der Entstehung des modernen Kapitalismus zu geben versucht,—ich meine die religionssoziologische Kapitalismuskritik, welche Max Weber, Ernst Troeltsch, Werner Sombart dadurch bieten, dass sie das religiöse Moment, das an der Wiege des modernen Kapitalismus stand und in der kalvinistischen Auserwählungsiede oder bei der Technik ihrer Askese wurzelt, herausgearbeitet haben. Auch diese Gedankenarbeit wird von der scholastischen Sozialmetaphysik zu ihrem eigenen Nachtheil viel zu wenig gewürdigt.

Wir stehen also vor einer dreifachen, im Vierwärtschreiten befindlichen Form der Kapitalismuskritik.

askritik, der romantischen, der sozialistischen oder kritischen, näherhin religionssoziologischen. Es ist nicht möglich angesichts dieser Thatsachen länger einen Kapitalismusbegriff wissenschaftsaufrecht zu erhalten, der in keiner Weise der Wirklichkeit wie den Fortschritten der wissenschaftlichen Erkenntnis derselben entspricht.

Es wäre überaus verlockend, das methodologisch gemeinsame der drei genannten Kapitalismuskritiken aufzuweisen. Ich beschränke mich hier auf zu betonen, dass es m. E. die platonische Form des Denkens im Gegensatz zur aristotelischen, nämlich die bei den Romantikern und Sozialmetaphysikern, bei der von Kant herkommenden kritischen Wissenschaft aber rein methodologische Idee einer "wahren Gesellschaft," an der die aristotelische Gesellschaft, sei es Kapitalismus, sei es Sozialismus, überhaupt erst erkennbar, beobachtbar, wird.

Ich habe in früheren Arbeiten dazu geneigt, diese Form der Gesellschaft, die wahre oder logische Gesellschaft, mit der Romantik metaphysisch zu verbinden und von ihr als "katholischer" Gesellschafts- und Wirtschaftsform zu sprechen. Ich bin mir davon abgekommen, weil ich die Tragik der Romantik darinnen sehe, dass sie nicht erkannt hat, die transzental-kritische, also überkatholische Bedeutung ihren Kategorien eigentlich zukommt. Es handelt sich hier um eine Schicht des Denkens, die wesentlich tiefer liegt als die katholische im historischen und kirchlichen Sinne; nur in metaphysisch-religiösen Sinne kann man die Holzität des Transzental-Sozialen festhalten. Ich neige daher nunmehr stärker dahin, von der sozialen Gesellschaft im Gegensatz zur empirischen zu sprechen, wobei der Inhalt dieses Begriffs der sozialen Gesellschaft ein dynamischer, entwicklungsfähiger ist, jedoch irgendwie an das personale, filiale und paternale Prinzip sozialer Organisation gewiesen erscheint.

Es handelt sich darum, dass ganz rein zwischen dem Begriff der wahren oder logischen Gesellschaft und zwischen der katholischen Forderung, deren einziger Repräsentant die Kirche ist, geschieden ist. Es steht demnach eine methodologisch-wissenschaftliche Frage in dem Begriffe der sozialen Gesellschaft zur Diskussion, dessen Anahme oder Ablehnung eine vorkatholische Angenetheit ist in dem Sinne, dass wir alle, die inkatholisch zur sozialen Frage Stellung nehmen, schon darüber klar geworden sein müssen im Laufe der rein wissenschaftlichen Untersuchung, welche Funktion wir dem Begriffe einer "wahren Gesellschaft" einzuräumen gesonnen sind. In allen diesen Fragen, sowohl was die doppelte Deutung des Kapitalismus betrifft, als auch was die Entscheidung für die aristotelische oder die platonische Gesellschafts- und Staatsauffassung angeht, sind wir, obwohl katholisch, so doch wissenschaftlich vollkommen frei, uns zu dieser oder jener Meinung zu entsinnen, es muss also auch innerhalb der Katholischen Aktion dieser wissenschaftlichen Freiheit durch Rechnung getragen werden, dass beide

Richtungen in gleicher Weise zur Erarbeitung der gemeinsamen Richtlinien herangezogen werden.

DR. ERNST KARL WINTER (Wien).

## Aus Central-Verein und Central-Stelle.

Darum ist die Centralisation und der Absolutismus dem Staate so schädlich, weil ihm dadurch die innere Stärke entzogen wird, die aus der freien Hingebung erwächst.

P. Albert Maria Weiss.

### Erbauliches und Betrübendes aus der Missionspost.

Spätere Jahrhunderte werden mit Staunen die Ausbreitung der Kirche in den Heidenländern während des 19. und 20. Jahrhunderts betrachten. Uns aber ist es vergönnt, Zeugen zu sein einer der grossartigsten Erscheinungen in der Geschichte der Kirche. Sie sollte uns mit Dank gegen Gott und Seine Glaubensboten, und mit Begeisterung für Seine Sache erfüllen.

Zu unseren allererfreulichsten Pflichten gehört die Lesung der von den Missionaren an die Central-Stelle gerichteten Briefe. Ganz gleich ob sie von Leiden oder Freuden sprechen, allen hat es etwas von dem Geiste an, der den Schreiben der Apostel nach fast zweitausend Jahren noch einen so hohen Werth verleiht.

Aus Wuping meldet uns der hochwst. Apost. Präfekt Egbert M. Pelzer, O. P.:

"In aller Eile schreibe ich Ihnen diese Zeilen, weil ich mich gerade rüste, an die Küste hinunterzugehn zu einer Besprechung mit den Bischöfen Fukiens wegen der jetzt veröffentlichten Beschlüsse des letzten chines. Plenarkonzils, die mit dem 12. Juni rechtskräftig werden.

"Die Reise ist für mich ein Ereignis, denn seit Februar 1914, wo ich in Hongkong landete, habe ich meine Berge und Christen nur dreimal nothgedrungen auf wenige Tage verlassen. Da unten an der Küste, in der Civilisation, da ist es nicht gut. Und wenn es jetzt hier Unruhe und Schlechtigkeit giebt, dann kommt das alles von dort herauf."

Über die Hilfe, die wir den Missionaren zutheil werden lassen, äussert sich der gleiche Apost. Präfekt:

"Immer wieder treffen Sendungen von Zeitschriften bei uns ein, mit denen Sie uns schon über manche trübe Stunde hinweggeholfen haben. Wo sich eine Gelegenheit bietet, da haben Sie uns auch manches Almosen zugewendet, das oft wie gerufen kam. . . .

"Trotz aller Heimsuchungen haben wir Missionare auch nicht einen Augenblick unsren Posten verlassen. Manchmal war die Lage allerdings sehr brenzlig. Noch letzter Tage drohte die Hetze hier alles verschlingen zu wollen. Nun ist aber wieder Ruhe und ich hoffe, jetzt nach dieser Kraftanstrengung auch wohl für immer."

Während in Süd-China die Unruhen das Missionswerk behindern, leidet der Norden des Landes unter einer ausgedehnten Hungersnoth. Aus Tekiang-Kweichow schreibt uns unterm 5. Mai P. Alois Baumeister, M. S. C.:

"Die Unruhen dauern noch an. Drei Stationen sind vollständig zerstört worden. Die Patres in Shihsien sind gefangen abgeführt worden. P. Winkelmann wurde in der Nähe von Tungjen ermordet. . . . Die Verluste, besonders der Tod von P. Winkelmann, sind unersetzblich."

Aus Shantung aber berichtet P. Ildefons Heiligenstein, O. F. M.:

"Hier ist die Noth allenthalben sehr gross. Kann mich der Bettler kaum mehr erwehren. Die Aermsten hungern und viele werden verhungern, wenn nicht Hilfe kommt. In den letzten Tagen wurden uns wieder mehrere verlassene Heidenkinder gebracht; ich nehme alle auf, trotz meiner andern Nöthen; muss jetzt für mehr als 100 Kinder sorgen. Dabei erhalten wir von Amerika nur mehr sehr wenig. Das scheint eine Folge der dortigen Centralisation zu sein. Nur möge man die private Wohlthätigkeit nicht unterbinden oder gar verbieten. Unsere hiesigen Obern wünschen es, dass wir uns an gute Wohlthäter wenden, denn sie können unmöglich allen Bedürfnissen der 70 Missionare gerecht werden. Im verflossenen Jahre erhielt die Missionsleitung von der Generalleitung wohl 2-3000 Dollar mehr wie früher, dafür erhielten aber die einzelnen Missionare zusammengenommen einige 10 Tausend Dollar weniger; dabei wird auch hier mit jedem Jahre alles viel theurer."

Die Klage des Versagens der Gaben aus Privatquellen ist allgemein, und sollte die dem C. V. angeschlossenen Vereine und deren Mitglieder ermuntern, reichlichere Opfer zu bringen für das Missionswerk. Aus Yengchowfu in Shantung schreibt uns der hochwst. Bischof A. Henninghaus:

"Es ist gut, dass Sie für uns sorgen, denn infolge der seit einiger Zeit in Amerika eingeführten Centralisierung der Missionsspenden erlangen wir weniger Hilfe als früher. Die Bächlein, welche früher hierher strömten, scheinen zu versiegen."

Was das bedeutet, verräth einer der Schlussätze desselben Schreibens:

"Für unsere Leprosen habe ich einen Anbau herstellen lassen; für die weiblichen Kranken konnte aber immer noch kein Haus geschaffen werden. Sie wohnen in den alten Lehmküttchen; in den heissen Sommermonaten ist das noch schlimmer als im Winter."

Bischof Henninghaus gründete vor etwa zwei Jahren ein Heim für Aussätzige; der zur Unterbringung weiblicher Aussätzigen bestimmte Bau liegt ihm sehr am Herzen, weil er dringend nothwendig ist. Geldmangel verhinderte bisher die Ausführung dieses Vorhabens.

Ueberhaupt, wie schwer empfinden die Missionare den Mangel an Mitteln. In einem Schreiben vom 29. Mai berichtet der hochwst. Bischof Bonifatius Sauer, O. S. B., aus Korea:

"Das Missionswerk geht gut voran. Hier um die Abtei allein sind 17 Christengemeinden. Vor 6 Jahren war noch kein einziger Christ in dieser Gegend. Leider haben wir keine Kirche. Wir benützen das zukünftige Refektorium als solche, aber es ist durchaus unzureichend. Viele Christen finden Sonntags keinen Platz, und die Heiden, die kommen, um sich mit dem Christenthum bekannt zu machen, erst recht nicht. Das hat seine grossen Nachtheile. Auch sollte wenigstens eine wirkliche Kirche in der ganzen Diözese sein, in der sich die katholische Liturgie voll entfalten kann. Die Heiden haben ihre prächtigen Tempel; da hebt es den katholischen Einfluss mächtig, wenn wenigstens eine katholische Kirche vorhanden ist. Ein Katakombenchristenthum kann sich hier in Ostasien schwer durchsetzen. Es waren gerade zwei amerikanische Priester, die mich batzen, doch ja schnell eine Kirche zu bauen bei der Abtei. Bei Ihrem herrlichen benediktinischen Gottesdienste, so sagten sie, wird das ein Wallfahrtsort werden und eine Gnadenstätte für ganz Korea. Jeder Christ wird es gleichsam als Höhepunkt in seinem Leben ansehen, die Abtei gesehen zu haben und es wird eine Glaubensstärkung für ihn sein, wie für andere, wenn sie nach Rom pilgern. Ich glaube, dass sie recht haben. Möchte unsere Kirche, die ich mir später von Beuroner Mitbrüdern ausgemalt denke, doch bald Wirklichkeit werden."

Sollte man es der C. St. nicht ermöglichen vielen treuen opferwilligen Glaubensboten, denen diese seit Jahren in Verbindung s kräftiger als bisher zu unterstützen? Jene so dankbar für jede ihnen gewährte Hilfe.

Bischof Henninghaus erklärt in dem bereit währten Briefe:

"Der Herr, in dessen Dienste wir arbeiten, sei Ihne grossmütiger Vergelter und segne alle Ihre Anliegen den so echt katholischen herrlichen C. V."

Und aus dem Zululand in Süd-Afrika schreibt uns der hochwst. Bischof Thomas Sprecher, O. S. B., unterm 17. Mai:

"Das ist das Schöne an der katholischen Kirche, das übernational ist, weil für die ganze Welt gestiftet, übernational durch die Gemeinschaft der Heiligen, bilden einen geheimnisvollen Leib, dessen Haupt Christus. So tragen alle miteinander die Lasten des Lebens freuen sich miteinander. Daher freut es mich aus 'Central-Blatt' zu sehen, dass der Central-Verein so katholisch die Missionen unterstützt. Das bringt Geben sicher reichen Gottesegen."

### Jahresbotschaft des Präsidenten des C. V.

#### *An die Generalversammlung in Salem.*

Die der 73. Generalversammlung des Centralvereins wie der 13. Generalversammlung des Katholikenbundes am 15. Juli zu Salem, Oregon, Präsidenten Willibald Eibner unterbreitete Botschaft gedenkt mit an erster Stelle der Central-Stelle, worauf sie über "unsere Schwäche," "Wichtigkeit der rechten Gesinnung," "Musterverein," "Aufgaben unserer Vereine," "Kolping-Verein," "Unterhalt der C. St.," "das Papstjubiläum," "Lösung der Römischen Frage," "Friede in Mexiko," sich ausspricht. Gegen Schluss erwähnt sie der Todten des verflossenen Jahres und Umstandes, dass der hochwst. Hr. Joseph Rummel, Bischof von Omaha, bereitwilligst den Antrag übernahm, der diesjährigen Generalversammlung der Katholiken Deutschlands die Grüsse des C. V. zu überbringen. Hr. Eibner weist einleitend darauf hin, dass er nun zum ersten mal als Präsident eine Botschaft an die Generalversammlung richte, um dann fortzufahren:

"Eines aber will ich gleich zu Beginn meines Jahresrichtes sagen: Dies erste Jahr meiner Amtstätigkeit mich gekräftigt in der mir längst innwohnenden Überzeugung, dass unser Central-Verein eine Macht ist, Dienste des Guten, im Dienste der Kirche und der Religion, im Dienste der wahren Volkswohlfahrt; eine Macht aber auch, deren Bedeutung viel zu wenig erkannt und gewürdigt wird in unseren eigenen Reihen, und die darf nicht zur vollen Entfaltung gelangen kann, und nach nach sich mindern und schliesslich ganz schwinden wird, wenn es nicht gelingt, durch straffere Organisation und Neubelebung schlafender Energien die ganze Mitgliedschaft in engeren Kontakt mit den von den Generalversammlungen und das ganze Jahr hindurch von der Central-Stelle propagierten Ideen und Bestrebungen zu bringen."

Das klingt pessimistisch, aber, erklärt die Botschaft,

"wir versammeln uns nicht zu unserer jährlichen Tagung um uns gegenseitig in Illusionen zu wiegen, sondern offen Auges Musterung zu halten. Wohl wollen wir des Errungenen freuen und daraus Muth schöpfen für Erfüllung neuer Aufgaben. Aber wir wollen uns auf Rechenschaft geben über das, was unerfreulich ist, nach Möglichkeit zu bessern, was der Besserung bedarf den harrenden Aufgaben gewachsen zu sein."

rtfahrend erklärt Hr. Eibner:

enn wir von Errungenschaften sprechen, dann müssen in erster Stelle der Central-Stelle gedenken. Ich frage meine Herren und Damen, in allem Ernst: Was wäre der Central-Verein ohne die Central-Stelle, ohne unzählige Tätigkeit, ohne die hohe Achtung, die diese im In- und Ausland errungen hat unter der wussten Leitung unseres Herrn F. P. Kenkel und getreuen Mitarbeiter? Wohl ist schon oft und mit gesagt worden, dass der Central-Verein in allen ehnten seiner ehrenvollen Geschichte einem Zeit- ffnis entsprach und seinen Aufgaben in anerkennender Weise gerecht wurde. Aber gerade in der Zeit, Gründung der Central-Stelle vor 21 Jahren voraus- hatte er eine Krise durchgemacht, da seine Thätig- den neuen Zeitforderungen nicht mehr im vollen angepasst war und neue katholische Organisa- ihn überflüssig zu machen schien. Durch die al-Stelle, welche die Mahnungen und Weisungen der Leo XIII und Pius X in den Mittelpunkt ihres amms stellte, erhielten die Generalversammlungen neuen Inhalt, und eine Blüthezeit setzte ein, die eine ende Zukunft verhiess. Selbst der Weltkrieg, der so in den Staub sinken sah, vermochte den Central- in nicht zu entwurzeln, eben weil sein Programm war als die widrigen Verhältnisse. Ja, gerade in schweren Tagen bewies er glänzend nicht nur seine nsberechtigung, sondern auch seine Daseinsnotwend- it. Nichts illustriert das besser als jener Appell, den Benedikt XV nach Kriegsende an die General- ammlung in Chicago im Jahre 1919 richtete und in dem Central-Verein die Aufgabe überwies, die kath- e Hilfsaktion zur Bekämpfung der Not in deutschen en zu organisieren. Und das beweisen ferner die an den Central-Verein gelangten päpstlichen gebungen, besonders das bedeutsame Schreiben, des Papst Pius XI an die Generalversammlung zu land richtete."

arauf geht die Botschaft auf die Erörterung erer Schwäche" ein. Es heisst da:

ber manchmal will es scheinen als gemahnte der Cen- Verein an einen Greis, der zwar mit unverminderter eskraft Schritt hält mit seiner Zeit, ja mit erstaunlicher eit in der Zukunft zu lesen vermag, dieweil jedoch rörperlichen Kräfte sichtlich ermatten. Wir wollen mit unerbittlicher Offenheit gestehen, dass die Ge- ssenheit und Stärke unserer Organisation der hohen tzung des Central-Vereins auf dem Gebiete katholischer igkeit nicht im vollen Umfang entsprechen. Es ist , wir haben noch eine Reihe Staatsverbände, deren t uns mit Zuversicht erfüllt. Aber selbst in den sten dieser Verbände werden begründete Klagen laut, es von Jahr zu Jahr schwerer wird, die Lücken zu n, die der Tod in die Reihen der Vereine reisst. Und stehen ferner der Thatsache gegenüber, dass schon vor und Tag mehrere Staatsverbände eingegangen sind dass sich einige andere nur noch mit Mühe am Leben ten. Anderseits haben wir allerdings einige Staats- ande, die erst in der zweiten Hälfte der Geschichte des ral-Vereins entstanden sind, oder wie der Staatsver- von Oregon, erst in den letzten Jahren gegründet den und noch jugendkräftig und zukunftsfrisch vor uns en, aber doch nicht die zahlenmässigen Verluste auf- en können, die für die Gesamtheit des Verbandes zu eichnen sind."

Wie sein Vorgänger im Amte so fasse auch führt Hr. Eibner des weiteren aus, es als eine er Hauptpflichten auf, dieser "bedauerlichen wicklung entgegenzuarbeiten." Er habe wäh- des Jahres in an die Beamten gerichteten dschreiben dieses Thema wiederholt erörtert. gewissenhafte Berathung der Lage müsse er der ersten Programmpunkte dieser Tagung ." Gleichzeitig müsse aber festgestellt werden, s nicht Zahlen sondern die rechte Gesinnung das

wesentliche sei, dass "die Kraft und Bedeutung einer Organisation nicht an erster Stelle von der Zahl der Mitglieder" abhänge. Weniger wäre vielleicht mehr, wenn eine geringere Zahl Mitglieder "mit umso grösserem Eifer sich bethätigten nach den Richtlinien, wie sie durch Generalversammlungen und durch die Central-Stelle und das 'Central-Blatt' niedergelegt werden."

In diesem Zusammenhange weist die Botschaft auf den Werth solcher Vereine hin, die anderen als Muster dienen könnten, die durch ihr Beispiel belebend und aneifernd auf andere einwirken könnten. Die taktvolle Förderung solcher Vereine sowie von Verbänden, die in nachahmungswürdiger Weise sich bethägten würden, könne zweifelsohne Gutes bewirken.

(Schluss folgt.)

## Beschlüsse

der 73. Generalversammlung des Central-Vereins, Abgehalten am 13.-17. Juli zu Salem in Oregon.

### I.

#### Stuhl Petri.

Die göttliche Vorsehung, deren Rathschlüsse gleich an- betungswürdig und unergründbar, scheint dem Papstthum in diesen Tagen neuen Glanz und Einfluss verleihen zu wollen. Sie hat im 19. Jahrhundert und in unseren Tagen mit umfangreichem Wissen, hervorragenden Fähigkeiten und unbestechlichem Charakter ausgerüstete Männer auf den unsterbaren Stuhl Petri gesetzt. Sie hat ihnen z. Th. eine lange Regierung und langjährige Wirksamkeit gewährt, und hat ihre zahlreichen frommen Bestrebungen in auffälliger Weise gesegnet.

Der Central-Verein, dem Hl. Stuhl stets gehorsam und ergeben, in diesem Jahre des Heils 1929 zu Salem in Oregon, in unmittelbarer Nähe des Stillen Meeres ver- sammt, beeilt sich, Sr. Heiligkeit Papst Pius XI, dem Inhaber des Stuhles Petri, seine Glückwünsche zum Goldenen Jubiläum Seiner Priesterweihe darzubringen; er verbindet damit das gemeinsame Gebet seiner Mitglieder, dass Gott ihm ein langes, glorreiches und gesegnetes Pontifikat gewähren möge; dass, wie Er ihm die Freude und Genugthuung gewährte, die Wiederherstellung der Freiheit des Heiligen Stuhles und des Friedens und Wohl- wollens in Mexiko zu erleben Er ihm auch die Erfüllung seiner anderen Wünsche schenken möge: 1. die Herr- schaft des Friedens Christi im Reiche Christi; 2. die Wiedervereinigung der orientalischen Kirchen und sämt- licher anderen getrennten Kirchen mit dem Stuhle Petri; 3. die Wiederherstellung gesicherter, normaler Zustände in Russland, im Interesse des zeitlichen Wohls des russischen Volkes, wie der Förderung der Religion und Sitt- lichkeit; 4. die Sicherheit und Entwicklung des Missions- werkes, namentlich der Missionen im Fernen Osten, deren Bestand und Wirken zur Zeit durch Bandenwesen und Bolschewismus gefährdet werden; 5. das Wachsthum der Kirche nicht nur der Seelenzahl und Ausbreitung nach, sondern auch infolge der Uebung aller Tugenden durch ihre Bekenner, vor allem aber der von der modernen Kultur so verachteten Tugend der Sittsamkeit. Wir un- sererseits verpflichten uns im besonderen das dem Hl. Vater so theure Missionswerk zu unterstützen durch Empfang der Hl. Kommunion, durch Gebet, und Geldopfer und andere Gaben.

Der Herr erhalte unseren Heiligen Vater Papst Pius XI! Der Herr kräftige ihn und mache ihn glücklich auf Erden! Er liefere ihn nicht aus in die Hände seiner Feinde! Möge er in der Kraft und Majestät des hl. Namens Gottes siegreich sein und die Fürsorge seines Hirtenamtes auf alle Nationen der Erde ausdehnen! Es lebe unser ge- liebter Papst Pius XI! Möge Segen, unermesslich und andauernd, sein Wirken krönen!

## II.

## Kath. Erziehung.

Weil die Liebe zu Christus die Triebkraft und Seele der Kath. Aktion bildet, wie das der Bischof von Spokane, der hochwst. Msgr. White, in so beredter Weise in seiner Konventionspredigt darlegte, so folgt daraus, dass für die Söhne und Töchter kathol. Eltern einzig kathol. Schulen als Vorbereitungsstätten auf die Kath. Aktion in Betracht kommen können. Unsere Pfarrschulen sowohl als auch katholische Hochschulen und Kollegien vermitteln Schülern und Zöglingen die Kenntnis der Pflichten eines jeden Menschen Gott und dem Nächsten gegenüber, und ebenso die sich daraus ergebende Pflicht der Gerechtigkeit und der Nächstenliebe, welch letztere ihr ganzes Dasein infolgedessen durchdringt. Deshalb bewies sich der Central-Verein stets als unentwegter Vorkämpfer einer gründlichen kath. Erziehung, wie das die bei zahlreichen General- und Staatsverbandsversammlungen angenommenen Beschlüsse bekunden.

Bei dieser Gelegenheit möchten wir im besonderen die hervorragende Bedeutung einer höheren, unter katholischer Führung erworbenen Bildung hervorheben. Selbstverständlich sollen nicht alle Jugendlichen, wohl aber jene, die von Gott mit den nöthigen Talenten ausgestattet wurden, ermunthigt werden, nach Absolvierung der Pfarrschule weiter zu studieren, damit sie sich in ihrem Berufe auszeichnen und sich in hervorragender Weise in der Kath. Aktion betätigten mögen. Das ist der zwiefache Zweck einer katholischen Erziehung, und nach diesem Maßstabe, nicht aber nach jenem des blossen materiellen Gewinns, einer gesicherten angenehmen Lebenshaltung und des Wohlstandes, soll der Erfolg des genossenen Unterrichts bemessen werden. Wir beklagen die Thatsache, dass allzuviel diese letzterwähnte materialistische, utilitaristische, kommerzialistische Auffassung der Ziele auch einer katholischen höheren Schulbildung hegen. Man besucht Hoch-Schule, College oder Universität nicht sowohl in der Absicht, die von Gott verliehenen Geistesgaben auszubilden und in den Dienst der Sache Gottes und der Mitmenschen zu stellen, sondern von dem Wunsche besetzt, die Eigenliebe zu befriedigen. Das ist mit ein Grund, weshalb so viele Schüler und Studenten in ihren Leistungen das Mittelmaß nicht überschreiten, weshalb wir so häufig die Klage zu hören bekommen, es seien zu viele Schüler in unseren Hochschulen. Es kann in unseren höheren Lehranstalten nie zu viele Schüler geben, ganz gleich welchen Berufen diese sich zuzuwenden denken, so lange sie die nöthigen Geistesgaben besitzen, wie den Willen, Gott zu dienen und der Menschheit ihre Kräfte zu weihen. Das übrige wird, um uns einer Umschreibung der Schriftstelle zu bedienen, ihnen hinzugegeben werden. Dann werden sich unsere katholischen Alumnen auch zweifellos auszeichnen in dem von ihnen erkorenen Berufe, ganz gleich ob sie den Farmer- oder den Kaufmannsstand erwählt, oder ob sie als Aerzte, als Rechtsanwälte, oder Forscher sich betätigten mögen.

Im besonderen legen wir der Farmjugend an's Herz, sich jeder Gelegenheit zu bedienen, sich für die Farmerei unerlässlichen theoretischen und praktischen Kenntnisse zu erwerben.

Wir hegen zudem die Hoffnung, dass in Bälde an katholischen Hochschulen oder Universitäten vermehrte Gelegenheit geboten werden möge, solche Fächer wie Ingenieurwissenschaft, Journalismus, Chemie und Physik, und auch Landwirtschaft zu studieren.

Wir sind zu der Erwartung berechtigt, dass die Abiturienten unserer katholischen Hochschulen und Universitäten sich einreihen werden unter die Führer der Kath. Aktion auf deren verschiedenen Gebieten. Was uns fehlt, sind nicht sowohl willige Mitarbeiter und eifrige Gefolgschaft, sondern Führer. Aus diesem Grunde betonen wir nochmals die Bedeutung einer auf rechten Grundsätzen beruhenden höheren Schulbildung, damit diesem Mangel abgeholfen werden möge.

## III.

## Katholische Aktion.

Im Laufe der letzten Jahre hat der Ruf zur Katholischen Aktion das Interesse der katholischen Laienwelt

geweckt. Die Katholische Aktion bedeutet die Erfüllung der Gebote unseres Heilands: Liebe Gott über alles deinen Nächsten wie dich selbst! Die Gottesliebe fließt jenen, die sich der Katholischen Aktion widmen, Geist der Stärke ein, während die Nächstenliebe die Geist ausgedehnte Gebiete des Wirkens eröffnet, Pius deutet die allumfassende Bedeutung dieser Thätigkeit der Erklärung an: "Gar nichts, das irgendwie zur christlichen Civilisation in Beziehung steht, schliesst die Katholische Aktion von sich aus."

In der Ausübung der Kathol. Aktion müssen wir, unter Führung der Bischöfe, mit den Priestern Hand in Hand arbeiten; denn beide sind unsre Führer. Wir müssen ihnen beistehen in der Ausübung gewisser Aufgaben einer erweiterten Seelsorge, seien es jene der Gemeinde, Diözese, oder grösserer organisierter Einheiten. Wir müssen den Irrthum bekämpfen, und die Wahrheit verbreiten; wir müssen bestrebt sein, Recht und Gerechtigkeit in allen menschlichen Beziehungen zur Herrschaft verhelfen; und wir müssen in allen Worten und Werken eine umfassende christliche Nächstenliebe walten lassen.

Wir betonen von neuem unsere vor Jahresfrist in diesen Gegenstand abgegebene Erklärung: "Die Katholische Aktion ist Laienapostolat; sie ist organisierte, mit vereinigten Kräften geförderte Thätigkeit; sie besitzt katholischen Charakter, und sie wird, im grossen und ganzen, von katholischer Thatkraft und Katholischem Optimismus getragen."

"Von einem apostolischen Ideal beseelt, mit neuem Eifer erfüllt, und gewillt, diese wesentlichen Charakterzüge weiter zu entwickeln, sollte unsere Bewegung sich einer immer vollkommeneren Erfüllung der Pflichten der Katholischen Aktion befließen. Sie sollte immer zahlreichere Werke unternehmen, die in weitreichendem Masse dazu beitragen werden, alles in Christo zu erneuern und die Menschen zu bewegen, sich von ganzem Herzen Christus dem König zu unterwerfen. Auf solche Weise wird unsere Bewegung die einzige dauernde Grundlage einer christlichen Kultur schaffen helfen."

## IV.

## Caritas.

Der Central-Verein hat zu jeder Zeit die Pflege der christlichen Nächstenliebe in ausgesprochener Weise vertreten und geübt. Es bereitet dieser Generalversammlung deshalb grosse Genugthuung, feststellen zu können, dass die katholische Bevölkerung des Nordwestens, wie so manchen anderen Dingen, auch in den vor ihr errichteten Werken und Anstalten der Caritas ein leuchtendes Beispiel katholischer Gesinnung bietet. Wir wünschen Eifer und Opfergeist dauernden und reichlichen Erfolg.

Die moderne Philanthropie, wie sie vielfach durch private und öffentliche Behörden ausgeübt wird, verfehlt häufig ihren Zweck, weil die Verwaltungskosten hoch und weil nur zu oft Günstlingswirthschaft die würdigsten Bedürftigen ihres gerechten Anteils am Almosen beraubt. Die christliche Caritas dagegen vertheilt ihre Wohlthat mit einem Mindestmass an Auslagen und ohne Begünstigung Unwürdiger. In dem Armen, dem Kranken, dem Bedürftigen erblickt sie Christus als Bittsteller.

Das moderne Leben hat für die Alten keinen Raum mehr; deren Lage wird zunehmend bedauernswert, nicht nur wenn sie allein in der Welt dastehen, sondern häufig auch dann, wann Kinder wohl im Stande verpflichtet wären, ihre Eltern zu erhalten. Das Christenthum fordert, dem Alter mit Liebe und Achtung zu begegnen, und es betrachtet die Hilflosen und Kranken gewährte Fürsorge als eines der verdienstvollsten und schätzenswerthesten Werke der Caritas.

Wir empfehlen unseren Mitgliedern thätige Mitarbeiter bei der Errichtung katholischer Altenheime und thatkräftige Unterstützung bestehender Anstalten dieser Art, sowie die Einführung bescheidener Altersversicherung durch Einzelstaaten, wovon dies erreichbar, weil die Vergütung hilfloser Greise und Greisinnen in öffentlichen Armenhäusern dadurch im grossen und ganzen überflüssig abgeschafft wird.